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# HEBRON, CONNECTICUT.

Bicentennial

August 23d to 25th, 1908.



AN ACCOUNT OF THE CELEBRATION OF  
THE TWO HUNDREDTH ANNIVERSARY  
OF THE INCORPORATION OF THE TOWN.



Hebron, Connecticut,  
Published by the Bicentennial Committee  
1910.









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Committee.



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TOWN RECORD BUILDING 1910



## PREFACE.

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"HEBRON, CONN., Oct. 15, 1909.

MR. F. C. BISSELL,

DEAR SIR:—

At a meeting of the Hebron Bicentennial Executive Committee it was voted to publish the account of our Bicentennial Celebration and to request Mr. F. Clarence Bissell to arrange and prepare the material for publication.

Yours truly,

CYRUS H. PENDLETON, Secy."

In conformity with the above request I have tried to gather up the history of the Bicentennial for permanent preservation. This I have done amid the duties of a more than ordinarily busy life and without laying claim to literary ability, but with the desire to do my part towards preserving a permanent record of the observance of an anniversary which will never come again to any of us, and that those who follow may know how and why we celebrated the day. If it answers this purpose, I am satisfied.

I note as I am writing to-day, May, 1910, the new Town Record Building just completed. This is a direct result of the historical interest aroused at the Bicentennial, being built in part by a subscription commenced at that time and it is a substantial memorial of the occasion.

A handwritten signature in dark ink, reading "F. C. Bissell." The signature is written in a cursive style with a long, sweeping underline that extends to the right.

## BI-CENTENNIAL.

---

The celebration of the Bicentennial, either of the settlement or incorporation of the town, had been talked of for years but the first decisive step toward it was taken when a clause was put in the warning for the annual town meeting of October 7, 1907. This read as follows: "To see if the town will take any action in regard to the observance of the 200th anniversary of the settlement of the town."

The result was that the following vote was passed at the meeting: "Voted that the town appropriate Two Hundred Dollars for the celebration of the 200th anniversary of the town, and that the Selectmen and Representatives be a committee for that purpose." The general committee thus chosen were: Edwin T. Smith, Frank R. Post, William W. Jones, Selectmen; and Dr. Cyrus H. Pendleton and Roswell Chamberlain, Representatives.

This general committee held their first meeting February 22, 1908, and organized with Edwin T. Smith, Chairman; Dr. Cyrus H. Pendleton, Secretary; and Frank R. Post, Treasurer. They appointed the following sub-committees:

## COMMITTEES.

---

### FINANCE COMMITTEE

Henry A. Spafard	John L. Way
James H. Jagger	William J. Warner
Lewis W. Phelps	William L. Ellis
C. Daniel Way	Edward W. Bill

Dr. Charles J. Douglas

### INVITATION COMMITTEE

Daniel W. White	F. Clarence Bissell
Mrs. Charles L. Phelps	Mrs. Charles J. Douglas
Hart E. Buell	Mrs. Charles D. Way

John L. Way

### TRANSPORTATION COMMITTEE

John N. Hewitt	Wilbur N. Hills
Henry A. Spafard	Charles D. Way
Loren M. Lord	Frank H. Raymond

John E. Ellis

### ENTERTAINMENT COMMITTEE

James H. Jagger	Mrs. John R. Gilbert
Alfred H. Post	Mrs. Geo. F. Mitchell
Mrs. Marietta Horton	Fred A. Rathbun
Walter S. Hewitt	Mrs. Alfred H. Post
Robert E. Buell	Edmund B. Bassett

Mrs. Frank White

### MUSIC COMMITTEE

Lewis W. Phelps	Mrs. William J. Warner
Wilbur N. Hills	Mrs. Daniel H. Hodge
Roger F. Porter	Mrs. Arthur R. Gillett

### DECORATION COMMITTEE

Mrs. Leon G. Rathbone	Mrs. A. D. McCarty
Mrs. C. Daniel Way	Mrs. Carey L. Perry

### SOCIAL COMMITTEE

Mrs. Edwin T. Smith	Mrs. Anne C. Gilbert
Miss Caroline E. Kellogg	Mrs. Wm. O. Seyms

J. Harry Fitzgerald

### LOAN COMMITTEE

William J. Warner	Mrs. W. J. Warner
Mrs. William S. Ellis	Mrs. H. Asa Bissell
Daniel W. White	William W. Jones
Mrs. Abbie H. Smith	Miss Annie Hutchinson

Mrs. Julius Hills

After the movement was thus officially opened the committee and, in fact, every person in the town, with hardly an exception, entered into the spirit of the affair and helped to make it the success of the centuries, as it certainly was for Hebron.

It was understood that the appropriation by the town was only a nucleus for further subscriptions from those interested. The Finance Committee, as might have been expected, was early in the field and its success was such that enough was subscribed to meet the entire cost of the celebration and the appropriation by the town was left untouched. In this matter the present inhabitants of the town were aided substantially by many former residents and friends in other places.

The following is the report of the Finance Committee to the General Committee:

J. H. Jagger, Treas. Bicentennial Finance Committee, Dr.	
To amount received from individual subscriptions . . .	\$682.00
To amount received for entertainments from Social Committee . . . . .	30.25
To amount received for goods furnished, F. E. Patterson, caterer . . . . .	7.55
To amount for left over goods sold . . . . .	9.30
	<hr/>
	\$729.10

CONTRA

By amount paid Finance Committee Expenses . . . .	\$24.74
By amount paid Entertainment Committee Expenses . .	325.89
By amount paid Invitation and Printing Committee Expenses . . . . .	52.15
By amount paid Transportation Committee Expenses . .	105.54
By amount paid Decoration Committee Expenses . . .	63.88
By amount paid Musical Committee Expenses . . . .	114.40
By amount paid Social Committee Expenses . . . .	36.55
By Bal. in Windham National Bank (to printing acct.)	5.95
	<hr/>
	\$729.10

The Invitation Committee, who with the advice of the General Committee prepared the programme, took charge of the advertising as well as the special invitations to those who were to take part in the ceremonies of the occasion. They also furnished printed programmes for the week giving the principal features of each day with the arrival and departure of trains, for the use of those wishing to distribute as a general invitation.

The design which is found upon our title page, and used upon the official stationery of the committees and upon the programmes, is a fac-simile of a defacing stamp used in the Hebron post-office many years ago. The design consisted of the name of the town and state surmounted by a crude representation of a wooden pump with the date 1758 thereon. This had reference to the story of "the firing of the pump" by our loyal ancestors in honor of the fall of Louisburg in that year. An edition of the weekly programme was also issued giving the baseball schedules of each day and the names of such "Nines" as were to contest with "The Hebron Wallopers" for the local championship.

The Entertainment Committee took the contract for providing lodgings for such visitors as wished to remain in town for a night or more and a dinner for an unknown number upon Governor's Day. They did it well, every one was provided for.

The Decoration Committee saw that the public buildings were decorated with flags and bunting, the town hall, the churches, the school house, the public library, the Governor Peters' place and the Arnold place, the residence of Miss Caroline E. Kellogg where the evening reception was held. Other buildings were decorated at private expense, notably the stores of W. S. Hewitt, F. A. Rathbun and J. B. Tennant and the houses of Daniel W. Post, Fred A. Rathbun, Everett G. Lord, Daniel W. White, town clerk, John N. Hewitt, Miss Ellen Buell, H. Asa Bissell, Dr. C. H. Pendleton, A. D. McCarty, Horace F. Porter, H. Clinton Porter, Geo. F. Mitchell, Henry A. Spafard, Loren M. Lord, E. J. Willcox, Roger F. Porter, F. C. Bissell and Frank H. Raymond.

The Music Committee arranged for the band and the vocal music for Governor's Day and took a generous hand in the choir

music at the union services in the Congregational church on Sunday.

The Social Committee planned the evening entertainments by the young people and furnished very creditable and pleasing programmes.

The Loan Committee arranged a successful loan exhibit in the library building and in doing it brought to light many valuable and interesting relics from Hebron homes and attics, the existence of which was heretofore unknown to the public.

As the time approached, the Transportation Committee found that their hands were likely to be full, especially on Governor's Day, but their duties were faithfully performed and every one that needed transportation to and from the railroad station was provided for.

The week before the celebration proper the town began to take on an air of expectancy and subdued festivity, decorations began to appear and visitors to arrive. On Sunday the 23d a large and interested congregation attended the union services at the First Congregational Church, the Holy Communion having been celebrated at the Episcopal Church at an early hour. The following was the order of service, the music being under the direction of Prof. W. O. Turner of Willimantic with Mrs. Wm. O. Seyms, organist and by the combined choirs of the different churches. The choir was made up as follows:—

Mrs. Arthur R. Gillette	Mrs. Geo. F. Mitchell
Mrs. Henry Spafard	Mrs. Robert J. Kyle
Mrs. Wm. J. Warner	Mrs. Daniel H. Hodge
Miss Edna L. Smith	Miss Susan B. Pendleton
Mrs. Chas. J. Douglas	Miss Irma B. Lord
Mrs. C. Daniel Way	Miss Helen M. Hodge
Frank R. Post	William O. Seyms
Arthur R. Gillette	Roger F. Porter
Loren M. Lord	Wilbur N. Hills

Leroy L. Spafard

## MORNING.

---

ORGAN VOLUNTARY . . . . . *Wm. Adin Rupp*  
Centennial Celebration Chimes

DOXOLOGY

INVOCATION . . . *Rev. John H. Fitzgerald of St. Peter's Church*

LORD'S PRAYER

HYMN 36

RESPONSIVE READING . . . *Rev. S. A. Apraham of Marlborough*

ANTHEM . . . . . *Edmund Turner*

Great and marvellous are thy works Lord, God,  
Almighty. Just and true are thy ways, Thou King  
of Saints. Oh taste and see how gracious the Lord  
is. Blessed is the man that trusteth in him. The  
lions do lack and suffer hunger. But they who  
seek the Lord shall not want any good thing.

Oh thank the Lord of all lords for his mercy  
endureth forever.

READING OF THE SCRIPTURES . . . *Rev. A. J. McLeod of Andover*

PRAYER . . . . . *Rev. Mr. McLeod*

RESPONSE . . . . . *by Choir*

Hear me when I call, Oh God of my righteousness,  
Have mercy upon me, and hear my prayer.

HYMN 1312

OFFERING

SOLO. . . . . *by Mrs. R. J. Kyle*

SERMON . . . . *Rev. J. G. Davenport, D. D., Waterbury, Conn.*

Text—Ecclesiastes vii, 10

Theme—"New England, Past and Present."

HYMN ANTHEM . . . . . *Lillian Taitt Sheldon*

"How firm a foundation."

HYMN 153

BENEDICTION . . . . . *Rev. Dr. Davenport*

MILITARY POSTLUDE . . . . . *W. H. Burt*



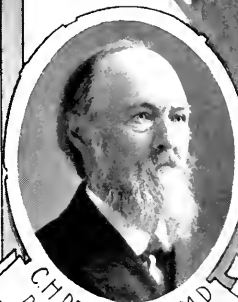


FRANK R. POST  
SELECTMAN - Treas.



WILLIAM W. JONES  
SELECTMAN

## BICENTENNIAL EXECUTIVE COMMITTEE



C. PENDLETON, M.D.  
REPRESENTATIVE, SECY



EDWIN T. SMITH  
SELECTMAN  
CHAIRMAN

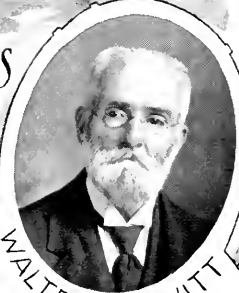


ROSWELL CHAMBERLIN  
REPRESENTATIVE



DANIEL W. WHITE  
TOWN CLERK

## AND Town Officers 1908



WALTER S. HEWITT  
TOWN TREAS.



## EVENING SERVICE—7.30.

---

### ORGAN VOLUNTARY

#### HYMNS

PRAYER . . . . . *Rev. Dr. Davenport*

ANTHEM . . . . . *Male Quartet*

SCRIPTURES . . . . . *Rev. Mr. Fitzgerald*

HYMN, to tune "Hebron" . *Composed by Mrs. Kate Trumbull Way*

Two hundred years have come and gone,  
Since in this dear old Hebron town.  
A little band of holy men,  
Did pray and call God's blessing down.

Now raise your voice and shout and sing  
Help us to laud and glorify,  
These men of old who built this town,  
And left it fair for you and I.

The Pilgrims come from near and far,  
They come with hearts so full of love.  
The feast we keep with them to-day,  
Is like to that in courts above.

Now rise my soul and sing and sing,  
In this beloved Hebron town.  
And call on God who rules above,  
To send his choicest blessings down.

SERMON . . . . . *Rev. Joel S. Ives, Hartford, Conn.*

ANTHEM  
"Sun of My Soul"

ANTHEM  
"Lest We Forget"

#### CLOSING HYMN

BENEDICTION . . . . . *Rev. Mr. Ives*

On Monday, August 24th, at 2 P. M. the Center School building, which had been thoroughly repaired and enlarged by the addition of a new room to accommodate the grammar and high school preparatory departments was dedicated. The interior as well as the exterior of the building had been decorated with flags and bunting and a large audience gathered to participate in the exercises which were in charge of the district committee, Henry A. Spafard. They opened with an organ voluntary by H. K. Viner, principal of the preparatory school, followed by singing of the doxology and by prayer offered by Rev. J. H. Fitzgerald, rector of St. Peter's Protestant Episcopal Church. Then followed a recitation "Success in Life" by Clair L. Robinson, a song "My Mother's Hymn" by Miss Irma Lord, an extract from "Hiawatha" by Miss Helen Gilbert and a humorous selection entitled "Mrs. Silas Tarbox" from "Timothy's Quest" by Genevieve J. Little. President Flavel S. Luther of Trinity College, Hartford, then made an address taking for his subject "The Modern Public School, its Influence and Advantages." He emphasized strongly the influence of school environment upon the child life and mind and congratulated the citizens of Hebron upon their step forward in the right direction along that line. At the close of Dr. Luther's address, Mrs. Minnie Sumner Preston, a former teacher in the local public schools but now a home missionary in the West, made some interesting remarks recalling bygone days and her experiences as a young "school-marm" here in Hebron. She closed by addressing the school directly and urging them to diligence in pursuit of an education and to ever bear in mind the words which she would imprint upon the walls of their new building "Push forward! onward! make college your goal." Dr. C. H. Pendleton, for many years a member of the school visiting committee, gave some interesting reminiscences of early school life, after which the exercises closed by all uniting in the singing of "America."

In the evening an Old Folks' Concert, admirably planned and executed engaged the attention of an audience that filled the town hall to overflowing. The very interesting programme, which was rendered under the direction of Prof. Turner was as follows:—

## YE CONCERT.

---

A LYST OF YE TUNES TO BE SUNG BY YE BIGGE CHOIR

AUGUST YE 24, 1908

Ye Singing will begin at 8 of ye clock, if so be yt ye Sifters be readie and their Hats on Straight.

Ye Sifters muft not make ye Sheep's eyes at ye Modeft Brothers, left they become difconcerted Thereby, to the Detrimment of their Singing.

Unseemly Behaviour will be Severely Punished by ye Tything Manne, who hath a rod in Pickle for all Evil doers.

Brother Turner will beat ye tyme, and ye Singers are Cautioned to be exceedingly Mindful thereof.

Ye Spinfter (for a long Tyme) Kellogg will play on a mufickle Instrument and ye Bass Viol and ye Fiddle will play alfo.

Ye carlefs Boys, olde and younge are warned againft throwing Peanut Shucks and Spit Balls at ye Singers, or on ye floor, and ye Caretaker will complain to ye Tything Manne of all Such.

### PART YE FIRSTE

1. AULD LANG SYNE—By ye Bigge Choir.
2. INVITATION—A Godly tune by ye same.
3. GRANDMA'S ADVICE—By our younge Sifter Helen Lord.  
Who is advised to diligentlie heed ye Same.
4. NEW DURHAM. BRIDGEWATER—Again by ye Bigge Choir.
5. THE QUAKER'S COURTSHIP—By Goodman and Mistress Roger Porter ye same who belongeth to ye Twins.
6. NEW JERUSALEM AND GREENWICH—By all ye Menne and Womenne Singers.
7. YE OLDFASHIONED BUCKET—By 4 Syngers who think themselves Some Punkins.
8. RUSSIA AND TURNER—By ye Fulle Chorus.
9. COUSIN JEDEDIAH—A Worldlie Tune—By Spinfter Edna Smith, ye Comelie Blonde, Mistrefs Mary Mitchell, She yt was a Post, Brother Frank Post, One of ye Bigge Menne of ye Town, Goodman W. O. Seyms, ye Proude Father of ye Smalle daughter.

10. BATTLE HYMN OF THE REPUBLIC—By Miftress Kyle, wife to ye Parson, Sifter Inez Porter, she who Married a Gillette, Goodman Frank R. Post, same as before, Sifter Dorothy Clark, Mrs. Dan Hodge, ye Gileaditis.

Ye conGregation will Please Hist and Shout right Lustilie on the Chorus.

#### INTERMIFSION

To reft the Syngers, Also the lysteners.

A Goode Tyme for ye Younge Menne to Speak to ye Maidens Whom they would see Home, and for ye Sifters to get fresh Coals in their Stoves.

#### PART YE SECOND

1. ANVIL CHORUS—All ye Singers in One Voice.
2. JOHNNY GREEN—By ye Porter Family that was, and he who married One.
3. DENMARK—By 3 Goode Looking Syngers and ye Bigge Choir.
4. DIXIE LAND—By Brother Wilbur Hills, a Godly Manne from Gilead.
5. WHEN GEORGE THE 3D WAS KING—By Manne ye name of Mitchell from ye citie.
6. SONS OF ZION—Once more by ye Choir.
7. VILIKINS AND HIS DINAH—By Sifter Warner who Warbleth right Merrilie, She lives in Gilead.
8. Ye Lytle Eddy Smith will now relate how he went to Camp with his Papa and what he Saw There.
9. STRIKE THE CYMBOL—Ye Solow by Miftress Henry Spafard; She who rideth in a Chariot and so putteth on Airs.
10. CORONATION—By Everybody.

N. B.—If anyone is not Pleased with ye Conserte, he can as he retyre, get his ticket back—or if he feare that he has received too much benefit for ye money payed, he can make a further payment to ye Keeper of ye door.

## GOVERNOR'S DAY.

---

Tuesday, August 25, 1908 was Governor's Day, the climax of the celebration. The weather was perfect and the people of the town fairly outdid themselves in the cordial welcome and generous hospitality accorded to their visitors. Fifteen hundred persons at least were present, largely from neighboring towns but many from other parts of the State and the United States, giving a flavor of Old Home Week to this part of the anniversary. By railroad, automobile, teams of all descriptions, bicycles, and by foot the crowds passed into the village and by the time of the arrival of the Governor and distinguished guests, who came by the 9:15 A. M. train from the West, the Green presented a very lively appearance. The Governor with his private secretary and other guests were met at Turnerville station by the selectmen, the chairman of the day and other citizens in automobiles, who escorted them to the Green. They first called at the old Governor Peters' mansion where a short informal reception was held and the rooms visited containing the old furniture arranged as in the ex-governor's day. His antique office claimed special attention where many of his books were displayed and the guests registered their names with a quill pen of former days. The church nearby where the Governor attended, and his grave in the adjoining cemetery were also visited.

The party then proceeded to the Green where a large tent had been erected at the west end, in front of the Congregational Church, where the public exercises were to take place and a large and interested audience were already in attendance. After the band concert the assemblage was called to order by Edwin T. Smith, the first selectman of the town, who introduced the chairman, Mr. John L. Way of Hebron and Hartford. The following is a fac simile of the programme which was carried out in detail.





# HEBRON BI-CENTENNIAL



## GOVERNOR'S DAY

Tuesday, August Twenty-fifth  
1908

## PROGRAMME.

---

9:45 A. M.

Concert on the Green by Hatch's First Regiment Band, of Hartford.

10:30 A. M.

BAND SELECTION

INVOCATION, REV. R. J. KYLE, Pastor of First Congregational Church

HYMN—TO TUNE "HEBRON"

1. Fair Hebron set among God's hills,  
Oh! holy land, thy name we love;  
The thought of thee our bosom fills  
With gratitude to God above.
2. Thou Lord, didst lead to this dear place,  
Our sires in happy days long gone;  
With thankful heart and voice we'd raise  
To thee a glad triumphant song.
3. They deemed no sacrifice too great  
To make for truth and Liberty;  
Freedom and peace, a rich estate:  
We bless them for this legacy.
4. Our fathers' guide Thou wert, Oh God,  
Be ours we pray in days to come,  
We'd follow in the paths they trod,  
The paths that lead to Thee and home.

—IDA A. PORTER DOUGLAS.

BAND SELECTION

ADDRESS OF WELCOME, BY THE CHAIRMAN, JOHN L. WAY, ESQ.

ADDRESS, BY FLAVEL S. LUTHER, LL.D., President of Trinity College.

BAND SELECTION.

HISTORICAL ADDRESS, "The place of Hebron in the Colony," by REV. SAMUEL HART, D.D., President of the Connecticut Historical Society.

HYMN, "AULD LANG SYNE."



HENRY A. SPAFFORD  
FINANCE



DANIEL W. WHITE  
INVITATIONS

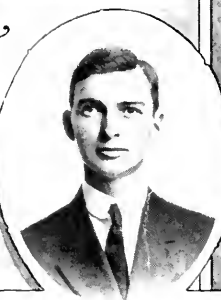


JAMES H. JAGGER  
ENTERTAINMENT



JOHN N. HEWITT  
TRANSPORTATION

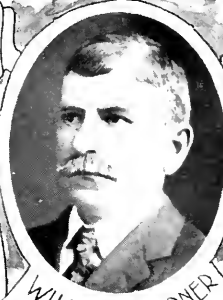
Chairmen  
of  
Sub-Committees  
for  
BICENTENNIAL  
CELEBRATION



LEWIS W. PHELPS  
MUSIC



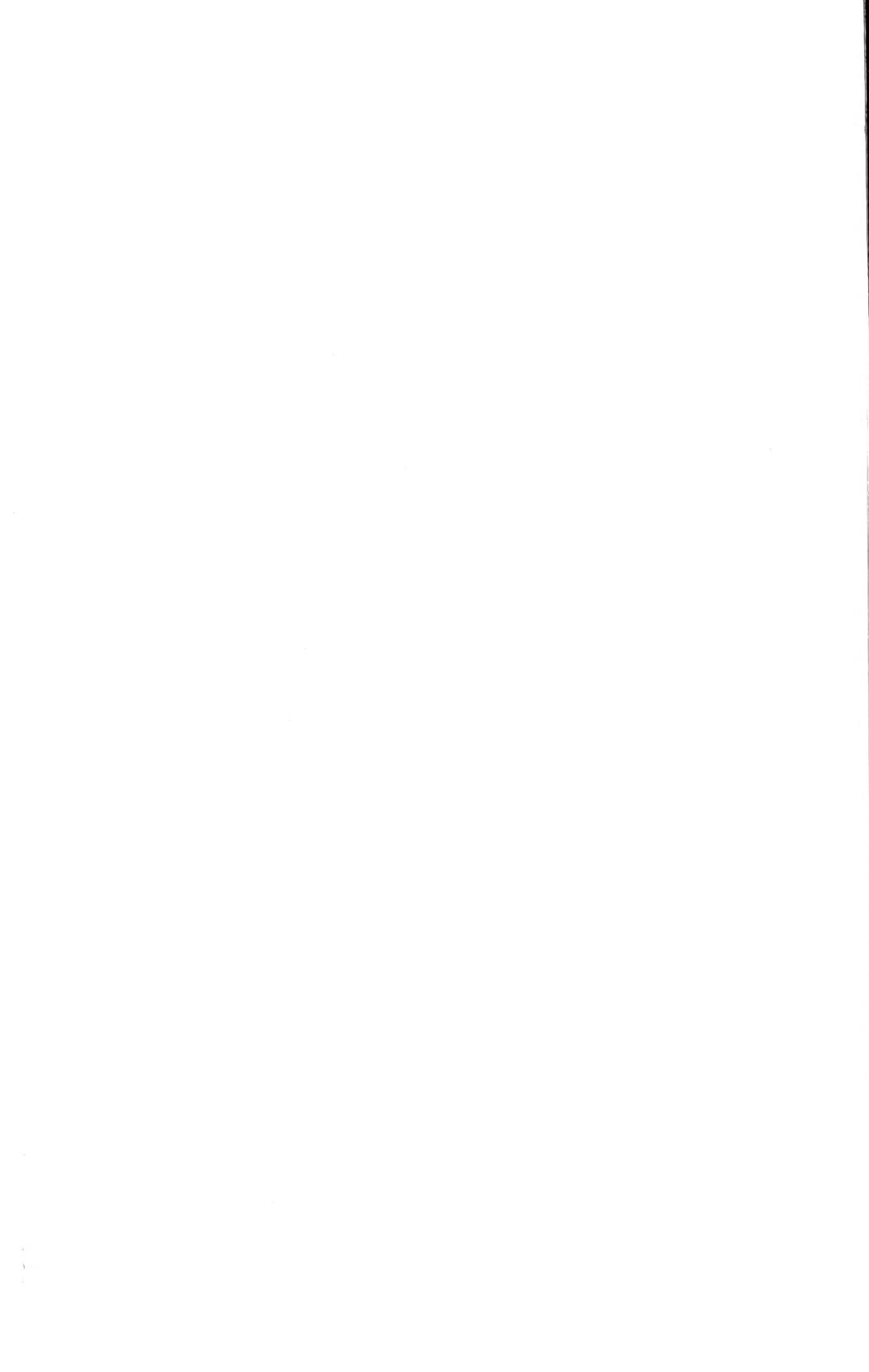
MRS. LEON G. RATHBONE  
DECORATION



WILLIAM J. WARNER  
LOAN EXHIBIT



MRS. EDWIN T. SMITH  
SOCIAL



## LUNCH HOUR

announced by the "Firing of the Pump."

1:30 P. M.

BAND—"Hail to the Chief."

ADDRESS, BY HIS EXCELLENCY, ROLLIN S. WOODRUFF,  
Governor of Connecticut.

HYMN, TO TUNE "ST. ANN'S."

O God, our help in ages past,

THE FIRST HUNDRED YEARS, BY F. CLARENCE BISSELL,  
Esq.

BAND SELECTION.

THE SECOND HUNDRED YEARS, BY CYRUS H. PENDLE-  
TON, M. D.

BAND SELECTION.

POEM—"HEBRON," BY MISS SUSAN B. PENDLETON.

BAND SELECTION.

TIDINGS FROM OUR CHILDREN.

MARLBOROUGH, "OUR ELDER," 1803, BY MISS MARY  
HALL.

BAND SELECTION.

ANDOVER, "OUR YOUNGER," 1848, BY ROGER E.  
PHELPS, Esq.

BAND SELECTION.

FIVE MINUTE SPEECHES.

OUR SONS ABROAD, BY REPRESENTATIVES OF OUR OLD  
FAMILIES.

HYMN, "America."

My country! 'tis of thee.

BENEDICTION, REV. JOHN H. FITZGERALD, Rector of  
St. Peter's Church.

EVENING—8:00 to 10:00.

Informal reception at the house of Miss Caroline E. Kellogg,  
the old "Arnold Homestead."

Orchestral and Vocal Music.

A Grand Handshaking.

After the invocation by the Rev. Mr. Kyle, the singing of the hymn composed by Mrs. Douglas, and a stirring band selection, Mr. Way made his address of welcome, closing with an introduction of President Luther, as follows:—

## ADDRESS OF WELCOME

By JOHN L. WAY, President of the Day.

We are gathered here to celebrate in the way dear to New England folk, an event not merely of the years but of centuries—the Two Hundredth Anniversary of the organization of our body politic.

In meeting assembled, our ancestors determined to found in these hills homes for themselves and for those who should come after them. Here they worshipped God, perhaps with more of fear than love, and hereabouts they labored that we might enjoy the blessings and the homes which we now so gratefully acknowledge.

Loyal in the days of the colonies, patriots during the Revolution, firm supporters and defenders of the Union, and at all times law-abiding, self-respecting and respect-impelling citizens, the people of Hebron during all the two hundred years which we commemorate to-day have done all within their power and with the full measure of their strength for right living, free and stable government by the people, and purity in public and private life.

Hebron, our Hebron, was not intended, in the sense of the Hebron of the Land of Canaan, as a place of refuge, nor has it like the older Hebron ever been the home of prophets or the abiding place of kings. As little adapted for the establishment of a large metropolis as it was for the seats of the mighty, the founders discovered in the inheritance which they transmitted to us that prospect of calm and peaceful country life which has ever been the charm of Hebron and which draws us back again and again, however far we may wander.

In youth, allured by the prospect of wealth and power or stirred by ambition, we may go out into the busy world; but even then there is within us that love and affection for the old place in which we were raised, the old shrines endeared by the labors and touch of those who have gone, that sooner or later we come back, as many have come to-day.

"This fond attachment to the well-known place,  
Whence first we started into life's long race,  
Maintains its hold with such unfailling sway,  
We feel it e'en in age and at our latest day."

As we listen to the story of Hebron as it will be told in prose and song there will pass before our minds pictures of future generations happy in the enjoyment of the places, privileges and pleasures made possible through the acts and labors of those whose most important political act furnished the inspiration for this celebration.

To His Excellency, the Governor of the State of Connecticut, and the other distinguished gentlemen who come from beyond our borders to join with us in making this occasion a memorable one, and to all our guests, we give the heartiest of welcomes, and we beg all who are present to be not only in Hebron, but of Hebron and for Hebron, for all that we have and all that we can give are at your service.

## INTRODUCTION OF FLAVEL S. LUTHER, LL. D., President of Trinity College.

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Several years ago there was born in a place in Windham County, very similar to Hebron, a boy who was destined to become an educator, theologian and statesman. President Flavel S. Luther of Trinity College, and Republican Senator from the First District, is fulfilling his destiny in a marked degree. He really needs no introduction by reason of his attainments and the distinguished position which he occupies in civic and religious affairs. The honor of his coming out here among the hills to address us is a very great one, and we shall all be interested I know in his remarks.

I take pleasure in introducing to you President Luther of Trinity College.

### ADDRESS OF PRESIDENT LUTHER.

I do not know to what extent the Connecticut towns that are at this period celebrating their bicentennials commemorated in 1808 or thereabouts the completion of their first century. Two hundred years ago we were founding towns. One hundred years ago people were wondering what the towns and the states and the country would turn out to be. The Revolutionary War was nearer to our grandparents and great grandparents of one hundred years ago than the Civil War is to us. The Revolutionary soldiers were in evidence everywhere. The death of Washington was a recent grief. The hostility between the Tories and Revolutionists was still bitter. The material civilization was essentially that of Colonial and earlier times. No one of the characteristic devices, outgrowths of scientific investigation and inventive genius—no one of these things, I say, was more than a dream of the future. The ordinary conveniences and facilities of our life to-day were not nearly as definite in the minds of the most advanced thinkers as the flying machine now is to our school children.

Yet I dare say that one hundred years ago, if the men of Hebron gathered together in celebration of the completion of one full century of organized communal life, it seemed to them that they were in the midst of an era unprecedented, marvelous, separated from the past by mighty achievements. This is the way of life. This is the story of progress, and when in 2008 men, women and children gather here again, remembering the three hundred years since the town was born, they also doubtless will wonder what we were thinking of in 1908 and how we existed amid the crude suggestions of what was to become a real civilization. It is pleasant

to wonder how the guests will reach Hebron one hundred years from now when the celebration takes place; whether they will alight from flying ships (that is an inevitable suggestion); whether they will need to come at all; whether by that time one cannot turn his attention upon any part of the world or of the solar system through some means of distant vision far surpassing anything that scientists have dreamed of yet; whether the orator may not speak to you from a thousand miles away, his bodily presence distinct before your eyes, his voice sounding in your ears with all that touch of personality which now comes from actual propinquity.

But I suppose we are not here to indulge in guesses as to the future, and I am not here to discourse upon the history of Hebron. One more learned than I am is to take up this latter task, and if I thought I knew anything of interest about the history of your town I should not dare to mention it in this presence; for the historian who is to speak to you was at one time my own professor, and the misfortunes which attended my attempts to recite to him something of the history of Rome have taught me that it is not well to venture into that region of thought when Doctor Hart is within sound of my voice. Most of the historical information with which I favored him forty years ago he pronounced to be incorrect. I am not going to take another chance of that sort now that we are both older.

There is a certain connection between Trinity College and Hebron, however, which makes my presence here not inappropriate; for when, eighty-five years ago, certain benevolent and far-sighted men petitioned the Legislature of our state for permission to establish within its borders a second institution of the higher learning, consecrated for all time to the advancement of literature, art, and science, there were among them two men of Hebron, John T. Peters and John S. Peters. Both of them were, I say, among those who established Trinity College. Both of them were trustees from 1823 until they died, John T. in 1834. John S. Peters, governor of the state from 1831 to 1835, was our trustee for thirty-five years until in 1858 he died. And his name, a Hebron name, is carried still upon our records and will be remembered, so long as there is a Trinity College, as that of a benefactor of that institution. He gave us money for our library, and every year we spend about one hundred dollars in the acquisition of new books, the income from the fund which he gave; a small endowment as we count figures now, and yet one which was large at the time when the bequest was made. I suppose that nearly four thousand of the volumes in our library have been purchased with the income from this fund, and we still have the two thousand dollars which he gave. It may be of interest to some of you to know that for some time now we have been expending this part of our library income in the purchase of books on Philosophy and Psychology. So, I say, Trinity College has reason to remember with gratitude your former fellow-citizen, a man whom some of those present, perhaps, knew personally and recollect with satisfaction and pride.

I, who am myself a native of a small Connecticut town, take pride in all the small Connecticut towns, and in particular in that characteristic of the citizens of these communities which led them to care for the high things of life; which led them to an interest in schools and colleges; which made them interested in religion and in churches. There is, of course, an unlovely side to the ecclesiastical life of early New England. We do not to-day understand why people should quarrel so bitterly about questions as to whose answers no man can hope to satisfy himself. We regret that toleration and brotherly love and neighborly kindness were so lacking between those who thought differently about the relations of man to God.



But this we must not forget, that our ancestors quarreled because they were utterly convinced that religious questions were the greatest of all questions, that to worship God properly was the highest of all human duties, the greatest of all human privileges. They cared about great things; and if they also quarreled about them, if they were foolish about them, we need not in deploring these unseemly contests forget the fundamental dignity of the attitude of the men of old toward the most important of all human interests.

These towns which, in the later development of our state, have come to be the little towns, outgrown by communities more favorably situated, had in them the dominating spirit of New England. They made the history. They gave their tone to the country which survived the throes of the greatest civil war of all history. It was the spirit of the New England country town which made it possible to conquer and settle and enrich the Mississippi Valley and the still greater West. It is the spirit of the New England town which has tied our land together with the bands which no political contests can ever break, and which to-day expresses itself in much of the best and noblest of our national life.

It is well then that when the significant dates roll around, it is well now that we can say "it is two hundred years since Hebron began to be a town," to commemorate the past, to take stock of the present, and highly to resolve concerning the future. Obviously enough the country town in Connecticut counts for less in the growth and progress of civilization than it did in the past which is not yet remote. More and more men are gathering into the cities to do their work and to carry on the enterprises of to-day. That, I take it, is an inevitable consequence of progress in human development. The spirit of the times is such that men must work in large masses rather than in small groups if they would accomplish most. In the arts of peace as in the art of war armies must be greater than ever before if victory is to come. And, for one, I look to see this tendency become even stronger in the years upon which we are entering. The instinct of co-operation, the instinct whereby men gather together in larger and larger communities for the carrying on of purposes which are ever growing in magnitude, is an elemental characteristic of mankind. And I note with interest that in the early apostolic dream of the Heaven that awaits God's faithful children it is a city, the New Jerusalem, which presents the ideal of the future life.

Yet so wonderful are the scientific possibilities of the present and of the immediate future that it is easy to conceive how the country and the city shall more and more exist together without sacrificing those advantages which come from close association of men in great masses and without losing those other advantages which belong to the individual life possible only where there is plenty of room. It is a simple and a very trite observation that the improvements in means of transportation are making it possible for men to live their lives in several different places, not quite at the same time, indeed, but in such a fashion that both city and country shall be at the command of everybody. The time is close upon us when the farmer can live in the city if he so elect and go to his work in the morning and go back at night. The time is already here when the man whose work is in the metropolis may live his life in the quiet and restfulness of the country town. Not quite yet have we reached the point where this method can be enjoyed in perfection, yet we see the beginning of it all about us. I fully believe that what our philosophers sometimes call the "problem of the country town" is about to be solved by whatever is presently to succeed the trolley car.

That to-day the country towns do not count for as much as they did

a short time ago, except, indeed, when the Legislature is in session, is obvious. There are evidences of a loss of prestige on every hand. I never was in your town before yesterday, and perhaps what I have noticed in other country towns is not true here; but there are places in Connecticut as beautiful as Hebron and with a history as dignified and interesting, in which it is evident that the people care less than their fathers of fifty years ago about those things which are most important in civilization. There are towns in which the schools are less efficient than those of half a century ago. There are country towns from which the old efficient yeomanry have nearly disappeared and the fine old places have passed into the hands of those who must yet learn what it is to be an American citizen. The basis of material prosperity is less stable on the New England farm than it was prior to the Civil War. We have come to think, incorrectly, I fancy, that the hard, rocky soil and the New England hills and valleys are not sufficiently fertile to invite our best to seek their living there. I cannot help thinking that this is a mistake.

A year ago at a meeting of the Granges held in Hartford, it was my privilege to welcome the farmer into the ranks of the so-called learned professions. For thousands of years agriculture, the oldest and most dignified and most necessary of all the occupations of man, has lingered in the rear of the march toward better things. It is true, indeed, that the machine has taken the place of the muscles of man and animals to a very large extent in the cultivation of the soil and in the planting and caring for and harvesting of crops. And yet, although things are done in a different way and more easily, it is true, is it not, that substantially the same things are done as were done when your ancestors incorporated this community.

Now within a few years people have awakened to this fact, that we know almost nothing of the nature and productivity of the soil which God has given us, that we have been blind to the prodigal bounty of nature. We are beginning to learn that the farm is a scientific laboratory and that the chemist standing at his desk before his shelves of samples and reagents has the key which is to unlock the material treasure-house of the world. It is not so long since the phrase "scientific farming" escaped from the contempt of men who raise and harvest our crops, but I think it has escaped and that from this time on there is to be a wonderful increase in the productivity of our soil, in the interest which will attach to the farmer's life, and in the material profits which will flow into the coffers of the man who owns the land. This influence, combined with the easy means of going from place to place, may, I think, be relied upon for the rehabilitation of the New England country town. It is a fact that men will not content themselves to live in a place in which the conveniences of rational pleasure and the means for culture and self-improvement are less than those in other localities. To do so is simply to be a victim of that kind of contentment which is merely sweetened despair.

The beauty of the old town such as your ancestors and mine were familiar with grew largely out of the fact that there was not so much difference between town and city, and the difference that did exist was not always to the advantage of the larger group. When schools were as good in one place as in another, when the country church was as active as the city parish, when houses in country and in city were heated alike by the fire place or the stove, when the candle or the oil lamp stood upon the library table in both city and country, when a man must walk from place to place or drive his own horse, when the reader must own his own books wherever he lived, when music was equally bad all over the country, and to go to the theater was a sin wherever one lived, it made but little differ-

ence to one's life whether it was spent amid thousands or amid scores of one's fellow-beings. Now the pleasant things which I have hinted at in naming their opposites can be commanded only where there are many people to work together for the attainment of a common end, and it is this thing which is draining the life blood of the country town. It is the readjustment of these things, the discovery that the products of the associated enterprise of the city can be easily distributed over wide ranges of less thickly settled country, that is going to bring back, that has already begun to bring back, the glory of the country town.

Meanwhile it is not necessary to await in absolute quiescence the progress of modern science, however promising that progress be, before beginning to reap some of the rewards of what is already at hand. That sense of pride which has dictated your commemoration here to-day, that pride which exists in every town like this in all our New England states, stimulates a resolve that the present and the future of towns like Hebron is to be worthy of every possibility. I feel sure that out of your meditations over the glories of what has been will come a determination that schools, for example, shall be such as will give the Hebron boy and girl a chance to develop every capacity with which they have been endowed. I know that this is so because only yesterday you dedicated a new school building and let me join you in your satisfaction.

I believe that as we look back and realize the folly of the old ecclesiastical quarrels which were certainly not less acute in Hebron than in other towns of which we know, you will come to understand that men who do not think alike in all things may yet worship together in spirit and in truth, may worship together in organic union. I do not know how many churches there are in Hebron, but I came to you yesterday from a little country town, near whose center stand four houses of worship. Every Sunday morning four church bells ring, and a community that worship one God, that are agreed about all important religious matters, who must co-operate if any of them are to live a life worth living—must co-operate in almost all the relations of human life—separate into four petty little groups, and in these four buildings hear four excellent clergymen discourse about subjects which are apt to be very much alike. It seems a pity, does it not, that these four congregations should not somehow and on some basis get together. It seems a pity to see the people of this country town of which I speak drawing apart from each other just at the time when they should be nearest together.

Now, as I have said, I do not know just what the differences are in this, your town of Hebron, but that name of yours, "Hebron," which is a good Bible name, means "a league." It stands for intimate association, for the helping of each by all, and the close organization of men together whereby all great things are accomplished. Let me commend to you the name of your town as a motto, "A League." Stand together in the things as to which you agree, which are most things, and forget as far as possible that you disagree about other matters. It is not necessary that men should think alike in order to work together. Indeed if all men thought alike not only Hebron but the world would be a desolate place in which to live. If all men thought alike there would be no improvements, no growth. If men did not urge their opinions upon each other, if they did not think independently we should advance not at all. Had men always agreed in the past we should still be living in holes in the cliffs and chasing palaeozoic animals over the palaeogaeian plains, and even then I suppose, we should not catch many of them without co-operation from various directions. Yes, my friends, it is essential both that we differ and that we agree. Out of the differences of men comes the possibility of

progress. Out of the agreement of men comes the achievement of that progress. There is everything in the spirit of the disagreement and in the spirit of the co-operation. Your word "Hebron" your word "League" stands for the best thing in human life, for the association of men together in a common purpose, each determined to contribute of his best, each determined to contribute that which makes him different from all other men, each willing to subordinate himself to the best interests of the whole.

Two Hebron men at least, John S. Peters and Daniel Burrows, were conspicuous in the Connecticut constitutional convention of ninety years ago in their exhibition of a spirit of liberal toleration, that is to say in their exhibition of a spirit which recognizes the good in others, which recognizes the individuality of others, and will join with others in a common brotherhood. Surely there is this spirit still in Hebron. In those greatest things in communal life, in your churches and your schools, seek to get together. In your search for the material blessings of our civilization avail yourselves of the very best. Take the good that is offered to you at the hands of the wisest and greatest of your fellow-men, and those who follow you will look back with thankfulness to what you did, even as we to-day thrill with gratitude toward those who preceded us and lived lives long ago among these hills.

The country town of New England has not yet done its work. The glory of rural Connecticut is still with us and is to be enhanced and made more beautiful in the years that are coming, as in every community, large and small, the dominating word is more and more perfectly recognized to be "Hebron," "League."

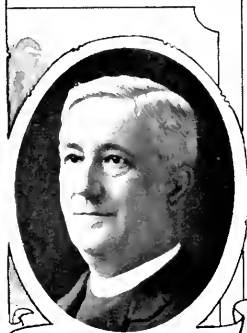
Following another band selection President Way introduced Dr. Hart in the following words:—



F.S. LUTHER  
Pres.  
TRINITY COLLEGE

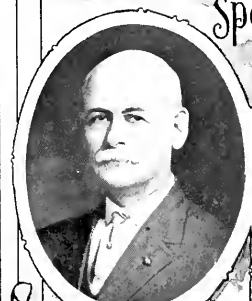


ROLLIN S. WOODRUFF  
Governor  
OF CONNECTICUT.



Dr. SAMUEL MART  
Dean  
BERKELEY DIVINITY SCHOOL

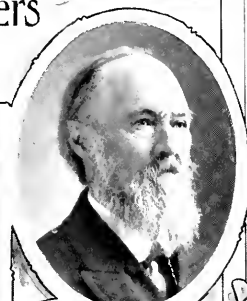
Speakers and Officers  
OF THE DAY  
August 25, 1908



F.C. BISSELL  
HISTORIAN



JOHN L. WAY  
CHAIRMAN



C.H. PENDLETON  
HISTORIAN



MISS MARY HALL  
MARLBOROUGH



ROGER E. PHELPS  
ANDOVER



MISS SUSAN B. PENDLETON  
POETESS



## INTRODUCTION OF THE REV. SAMUEL HART, D.D.,

Secretary of the House of Bishops of the P. E. Church in the  
U. S., Dean of Berkeley Divinity School, and President  
of the Connecticut Historical Society.

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This celebration of our town and its beginning and history will naturally tend to increase our interest in the history of the Colony of which it was formerly a part. It is especially fitting that this history should be given by one who by his attainments is best qualified for the task—a man of letters and a ripe scholar in many lines, but particularly in the history of our own state, and the Head of the Organization whose valued and important services are preserving the records of the Colony and of our state.

I have great pleasure in introducing the Reverend Doctor Samuel Hart, Dean of the Berkeley Divinity School and President of the Connecticut Historical Society.

## ADDRESS OF DR. HART.

The year 1708 is memorable in the annals of the Colony of Connecticut. In it four towns were added to the goodly number of those which in more than seventy years had been incorporated within the well-established charter limits. They were Newtown, on the northwestern frontier, where an outpost settlement had been made two years earlier; Ridgefield, on the west boundary not far back from the Sound, in a tract of land purchased from Indian proprietors; Killingly, near the Massachusetts line and not far from the northeast corner of the colony; and this town, much nearer the centre than any of the others, yet at some distance from the great river, and having from the first an idiosyncrasy of position, as it was destined to have a history peculiarly its own.

Hebron also, like one of the other towns which keeps its bicentennial this year, gained its land directly from the Indians; yet not by conquest, nor by purchase, but by gift and that a legacy. The story will presently be told you, how Joshua Uncas, son of the great chieftain, otherwise called Attawanhood, who asked that he might be buried at Saybrook after the manner of the English, left to Thomas Buckingham (son of the minister), Thomas Shipman and others, known as the Saybrook legatees, a large tract of land here; and a Saybrook man feels that he is in the inheritance of his fathers when he reads that John Pratt, Robert Chapman,

John Clark and Stephen Post were the committee which brought before the General Assembly the matter of settlement already begun and of organization desired.

Thus it was that there came settlers to this place from the old settlements at the mouths of the Connecticut and the Tunxis, from the Long Island to the south and the midst of the Massachusetts colony to the north. It was a time of prospecting and of establishing new homes. Though the war with the French was making heavy demands on the men of Connecticut for personal service and for taxes, and the not far distant frontier needed defence, the life of the colony was vigorous. The collegiate school, established but seven years before, was maintaining its position and graduating such men as Jared Eliot, Jonathan Dickinson and Samuel Johnson; and at the seat of the college a synod was about to meet, summoned by the civil authority at the instance of Governor Saltonstall, to frame the Saybrook platform. The two generations of Englishmen who had lived and labored in the ancient settlements and in their daughter-towns had so well served the commonwealth that its character had become fixed in matters both material and moral; and with great variety, due to diversity of place and circumstance, their successors were exercising a like influence.

But it is not my purpose to trace out the history of this town, nor indeed am I furnished for the undertaking, as are those who will presently bring it before you in its many interesting details. I had it in mind but to say a word of greeting and to indicate the place into which this town came two centuries ago. I should like, however, to speak briefly of the name of the town, and to bear testimony to its contributions to the written history of Connecticut.

It seems strange that after seventy years and with more than forty town names, there had been in 1708 in this Puritan and Independent commonwealth but one example of a name taken from the Bible, that of Lebanon which was given in 1695. And the Lebanon of holy Scripture is, it need not be said, the name of a mountain, the "white" mountain of Palestine, and not of a city.

Hebron is the first city name taken from the Bible for a Connecticut town. It was proposed by the legatees; but why it was given, or who first selected it, does not appear. It may have been chosen by some one of the ministers who, from his knowledge of Hebrew (and I take it that they all knew Hebrew then), recalling that the word means a confederacy, thought it apt for a settlement of people who came from diverse directions; at any rate, we are assured that it was no sudden suggestion in the General Assembly, such as that which eighty years later imposed the name of Bozrah on a place which asked to be called Bath; and it gave you an historical and dignified name.

The Hebron from which you borrowed it vies with Damascus for the honor of being the oldest city in the world; it was old in Abraham's day; we read that it "was built seven years before Zoan in Egypt," and scholars tell us that these words tell of a rebuilding or a fortifying, and that the real foundation was still farther back in time. The mention of the name recalls great men and wonderful events; to-day the city bears the title by which the Arabs speak of the patriarch who is buried there, "The Friend", and it is one of the sacred places of the world. Of the eight Biblical town-names within our borders, yours is among the most famous and the most inspiring.

And if your very name tells of history, we may not forget that two men who in very different ways wrote the history of Connecticut were natives of this town, and were indeed born in the same year, 1735, and



within a month of each other. Dr. Benjamin Trumbull, after his graduation at Yale College, was ordained in 1760 over the church of the standing order in North Haven, continuing its pastor for sixty years until his death at the age of 85, the work of his study and his pulpit being uninterrupted except by his service as soldier and chaplain in the revolutionary army. His two volumes of the History of Connecticut, published with an interval of twenty-one years, are a monument to his diligence and a mine of information for all subsequent students. Only, as he tells us, by employing "all the leisure hours which he could possibly redeem, by early rising and an indefatigable attention to business", did he find time for that work of research the fruits of which we enjoy to-day. Judging—again to use his own words, though in condensed form—that authentic history, while it instructs, affords also an exalted pleasure, and that not only to the man of genius and curiosity but also to the pious man who views a divine hand conducting the whole, he thought it wise to make this, the first history of the colony, full and particular, that nothing useful or important respecting church or state might be lost. The result, we gladly acknowledge, was worthy of the plan. He "aimed at authenticity, propriety and perspicuity"; and while he attained these excellent qualities, he added to them that, by the greatest endowment of a historian, he had the instinct to tell what later generations would want to know, and thus made his pages interesting even when he devoted nearly half a hundred of them to the Wallingford controversy. It is no little honor for Hebron that it gave to Connecticut its great historian, Benjamin Trumbull.

The name of his townsman and contemporary, Samuel Peters, may call forth a smile or a frown; but he too wrote a history and he too has added to your fame, his connection with Hebron being more generally known than that of Dr. Trumbull. He too was graduated at Yale College, but two years before the other; he too was ordained, but in England by a bishop; he too continued long in the ministry—it was for sixty-six years—but he lived here and in England and later in Vermont, and in the very far west of those days, and then in loneliness and poverty in the city of New York; he too was interrupted by the War of the Revolution, but it was because he was a tory and an outspoken one; and he too, but with scarcely veiled anonymity, wrote a History of Connecticut. Of this volume it may be truly said that it is not of the same type as that of Dr. Trumbull, while it should not be denied the name of history. Full of anecdote, pointed in its sarcasm, and defying the attempts of either lower or higher criticism to trace its constituent parts to their sources; written with a grim view of humor at a time when that kind of humor was not understood, and read then and to-day by men without the power of appreciating it; the work of one who drew lines straight or crooked on his canvas, not caring whether they corresponded or not to what was actually before him if only they helped the interpretation of his picture, a very impressionist in words; it may be truly said that the volume does help us to know men and things as they presented themselves to an eccentric but discerning mind; and it certainly has added to the world's too scanty supply of humor.

Some day, when the sores which he rubbed harshly have quite healed over, we shall all laugh at it and admire its ingenuity and find out its real contribution to the history of our colony and state. While I have been writing, there have fallen under my eyes proofs that a new generation is giving Samuel Peters his due. In almost the latest published part of the new Oxford English dictionary, he is quoted as the authority for "Pope, a name given in New England to the whippoorwill, by reason of its darting with great swiftness, from the clouds almost to the ground, and bawling out 'Pope!'" and also for "Pow-wow," as "an ancient religious rite, annually

celebrated by the Indians." What treasures are reserved for the later letters of the alphabet, we may not know as yet. But, in all seriousness, when the whole story of the life of Dr. Peters comes to be written, you of Hebron will, even more than now, be glad that his name is on the roll of her sons.

I leave it to your historians of to-day to read the record of what has been done here. But I will not close without a greeting from the historical society of the state, and an exhortation to you to guard your history and its annals, and to make it and them known "to the children of the generations to come".

"Auld Lang Syne" was then sung, the audience standing, and a paper written by John Homer Bliss of Plainfield, Conn., and a native of Hebron, entitled "Morey and Fulton" was read, closing the morning programme.

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A paper prepared for the Hebron bi-centennial celebration by John Homer Bliss, of Plainfield, Conn., a native of Hebron.

## MOREY AND FULTON.

It may not be known to many in Hebron that their town gave to the world the person who first successfully applied steam power to the purposes of navigation, but we have reason to believe that such is the fact, That person was Samuel Morey, born in Hebron, Conn., October 23, 1762. son of General Israel Morey and Martha Palmer of Hebron, who with their family removed to the Coos country in Northern New Hampshire in 1766 in an ox team. The statement that Capt. Samuel Morey ran a steam ferry boat between the towns of Orford, N. H., and Fairlee, Vt., as early as 1793, is current in Orford, and Rev. Mr. Ward now of that place thinks the statement is correct.

Rev. Cyrus Mann of Plymouth, N. H., and Lowell, Mass., a cousin of the late Judge Cyrus Mann of Hebron, gave an account in a Boston paper many years ago of the true story of the steamboat which he himself "saw when he was a boy, on the Connecticut River, before Fulton had run his on the Hudson. Of this boat Morey made a model and took it to New York, where he was offered by Fulton and Livingston one hundred thousand dollars if he would perfect his invention and have the engine in the middle instead of the bow of the boat. This he succeeded in doing, but when he came with his improved model to New York he got no satisfaction, but Livingston got a monopoly of steam navigation upon the Hudson from the New York legislature, and Fulton got his patent. Morey complained of his treatment as long as he lived, but the public did not hear of it, and Fulton got the honors for an invention which he had received from another."

I do not vouch for any of the above statements but give them *verbatim* just as received; but judging by dates they seem to be confirmed by the following authorities:—

Rev. Royal Robbins' Outlines of Ancient and Modern History, published at Hartford in 1830, page 375, says that "Fulton first made the experiment of propelling boats by steam at Paris in 1803; after which he

returned to America and exhibited a boat in successful operation on the waters of New York." This was ten years later than the operations of Morey at Orford.

Collier's Cyclopedia, compiled by Nugent Robinson, New York, 1888, page 357, says "Robert Fulton's steamboat, the Clermont, made her memorable trip from New York to Albany on Sept. 14, 1807."

The Rev. Cyrus Mann, before alluded to was a son of John Mann and Lydia Porter of Hebron, who removed to Orford, Oct. 16, 1765, where Cyrus was born April 3, 1785. He was a brother of the late Benning Mann, who is well remembered as a police justice in Hartford, Conn., for many years some forty or fifty years ago, and who was familiarly known as 'Squire Mann. I have not the date of Cyrus Mann's death, but his widow, Mrs. Mary (Sweetser) Mann, died in Fairlee, Vt., in January, 1888, aged 102 years and two months.

J. HOMER BLISS.

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The "Firing of the Pump" according to the printed programme, to mark the noon hour was purely imaginary but the appetites of those present marked it most effectively. Chairman Jagger and his able associates on the Entertainment Committee were ready with a bountiful repast. Tables were spread for the invited guests in the dining room of the Congregational Church and a large tent on the Green contained abundant supplies for every person present.

A bugle call announced the beginning of the afternoon exercises, which opened with "Hail to the Chief." Chairman Way then introduced His Excellency, Rollin S. Woodruff, Governor of Connecticut, who was given an ovation as he rose to speak and during his patriotic address there were frequent cheers and applause.

## INTRODUCTION OF GOVERNOR ROLLIN S. WOODRUFF.

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Looking back over the history of Hebron in the notes of the historians we are all proud when we find that one of our townsmen, after serving a term as Lieutenant-Governor, was selected for and elected to the high and most honorable office of Governor of the Commonwealth. I refer to the Hon. John S. Peters, who was Governor of Connecticut during the years 1831 to 1833. It may interest you to know that Hebron also furnished one State Treasurer, Lucius J. Hendee, whose term of office was during the years 1858 to 1861, and that two members of Congress have gone out from our midst, viz: Sylvester Gilbert, 1818 to 1819, and Daniel Burrows, 1821 to 1823. We may also take pride in, if not lay claim to, Governor Jonathan Trumbull, of Lebanon, and Governor William A. Buckingham, of Norwich, by reason of their having been born in towns so closely related to this town.

It is a great honor to be favored with a visit from the Chief Magistrate of our Commonwealth, and especially when the gentleman so distinguished has graced the office as has its present incumbent. He has been so kind as to accept our invitation, notwithstanding his many responsibilities and calls to duty in other directions. I have the honor to introduce as the next speaker, His Excellency, Rollin S. Woodruff, Governor of Connecticut.

### ADDRESS OF GOVERNOR WOODRUFF.

After some complimentary remarks on Hebron's history and the sturdy men who made it the governor launched into his subject. "In the old days" he said, "when Hebron was started two hundred years ago, your ancestors laid the foundation upon which your fortune is built, and you are the heirs of their faithfulness. Are we doing for others what they did for us? Are we true to our citizenship, for there the whole thing rests. The individual must not only do right and be right but the state must do right and be right. The citizen must be the commonwealth.

The will of the people must be the law of the state. This can only be done by the united action and concurrence of all people working in

favor of the best that is in our home, our community and our state. In one word, we must be good citizens and take an active personal interest in our public questions and in all public men.

We have been making money in America very fast. We are all engaged in that struggle. In our haste to get hold of the material things that bring comfort, have we not neglected to give sufficient attention to the government which is, after all, the bulwark that protects us? Have we not often said, 'I'll get what I can while I can, and let the future take care of itself?' What if our ancestors had acted in that spirit!

My friends, we are in the future before we know it, and by neglecting to prepare for what is to come, we endanger our present safety. These things that operate against one, finally operate against all. The people of the United States are very much exercised on the subject of government. It is fast dawning upon them that the government does not belong to a few men, who claim to represent political parties—a small body of dictators who have heretofore assumed the right to nominate for office anyone they please, regardless of any consideration for the masses of the people. Our states have been too long dominated by selfish men, serving selfish interests and manipulating the machinery of government to suit themselves. We will never have just laws until the people make them—until we have popular representation. A few politicians controlling delegates and dictating the action of conventions is not popular government.

Popular government in the United States begins where the citizens take part in primaries, where the delegations are chosen; and bears fruit when those delegates go into the convention unpledged, and with an unselfish honesty of purpose choose the best men that their judgment can agree upon, so that the delegates stand before the people free and unfettered, like men and like Americans, and not like slaves, obedient to their private masters.

I say that popular government begins at the primary and ends at the convention because after that it is too late. Yet, no matter what a convention may do, we still have public opinion to reckon with and public opinion is excited at this time in the different states of the country. It is aroused and excited to such a degree that no man can hope for election, no matter to what party he belongs, unless he inspires confidence among the people. This will be a critical year.

The government of Connecticut especially concerns us and is a serious matter to us all. Our state should be no plaything for politicians who serve interests entirely selfish and antagonistic to the commonwealth. It is our home, our hope, our future, and all our happiness that depends upon the integrity and common justice of our laws.

The people of Hebron are called upon to exercise the patriotism of their courageous ancestors to-day; not with gun and sword, but with the sturdy fearlessness of independent citizenship, standing in defense of those liberties that come down the years, through peril and poverty and toil—back to the honest manhood whose virtues you celebrate to-day."

The old hymn, "O God, Our Help in Ages Past" was sung to the tune "St. Ann's" to which it is musically wedded, and F. Clarence Bissell of Willimantic, the historian, was introduced.

## INTRODUCTION OF F. C. BISSELL, Deputy Comptroller, State of Connecticut. HISTORIAN OF THE FIRST HUNDRED YEARS.

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History forms a very important part in these proceedings,—in fact, it is history that we are assembled here to-day to commemorate.

The historian who has been selected to cover the first one hundred years of our town was born in Hebron, and closely identified therewith until his removal to Willimantic in 1892. Mr. F. C. Bissell has been connected with the State Comptroller's office at Hartford since 1898, and is now Deputy Comptroller of the State. He needs no formal introduction to this audience.

### ADDRESS OF F. CLARENCE BISSELL.

In preparing this address the most serious difficulty has been in determining what to leave out. The idea! trying to cover the history of a hundred years in an address of half an hour!

So, if you find some pet tradition omitted or even some important fact but slightly mentioned, attribute it to the newspaper publisher's apology, "lack of space."

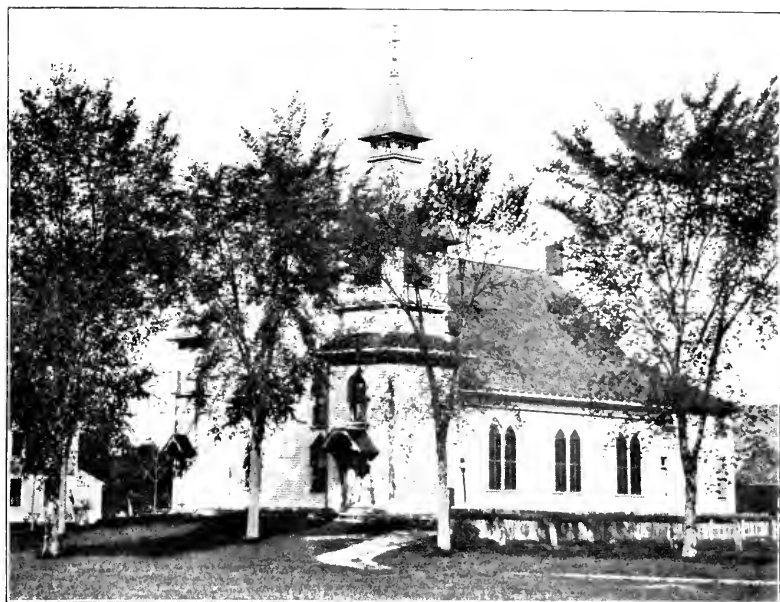
When our ancestors made their appearance here two centuries ago, the country was covered by a practically unbroken forest but without underbrush or thickets except upon banks of rivers and in marshy places. Such paths as led through these forests were winding, narrow footways along which the Indian and the wild animal alike traveled in single file.

Few Indians inhabited this particular locality, so far as history or tradition states, although "Burnt Hill" is said to have been kept clear by annual burning and used by some of these wanderers as a planting ground for their corn, a circumstance from which the name originated.

#### INDIAN TITLE

The first title to the land of the township was from the will of Joshua or Attawanhood, Sachem of the Western Nehantics and the third son of Uncas, the great Sachem of the Mohegans. He lived near Eight Mile Island in Lyme and died in May 1676 during an expedition against the warlike Indians, in which he and his father, Uncas, assisted the English. The will was signed Feb. 29, 1675-6 and admitted to probate in New London County Court Sept. 19, 1676. The General Court also allowed and established the will at its May session 1679.

In this will he gave to Capt. Robert Chapman, Lt. Willm. Pratt, Mr. Thos. Buckingham, Willm. Parker, Senr., Willm. Lord, Senr., Robt. Lay, Senr., Abraham Post, Samll. Jones, John Clark, Tho. Dunk, Richd. Ely, John Fenner, Francis Bushnell, Senr., Edward Shipman, Senr., Mr. John Westall, John Pratt, John Chapman, John Parker, Willm. Lord, Jr., Saml. Cogswell, Lydia Beamont, John Tully, Richard Raymond, Senr., Abraham Chalker, Willm. Bushnell, Senr., Joseph Ingham, Senr., John



FIRST CONGREGATIONAL CHURCH—Dedicated May 1, 1883



ST. PETER'S EPISCOPAL CHURCH—Consecrated October 19, 1826





Bushnell and Tho. Norton,\*\*\*\* "All that tract of land lying on both sides Unguoshot River abutting Westward to the insight of Hartford and of Hartford bounds North to Majr. John Talcotts farm Northeast to Wattochoquisk upon the East side bounded eight miles in bredth from the mountains eastward and to carry that bredth throughout the length being eighteen miles and according to a mapp drawn and subscribed with my own hand bearing date with these presents."

This description, drawn with characteristic Indian recklessness and disregard of actual measurements, made our ancestors a deal of trouble. The only things about it that have stood the test of time, are that it was "lying on both sides Unguoshot river" and the northern boundary "Major John Talcott's farm, northeast to Wattochoquisk upon the east side." This Unguoshot river was the stream known at the present time as the Blackledge. The Indian name of this river, as in many other cases is taken from some land mark adjoining and according to "Trumbull's Indian Names" (page 75) "Denotes land at the bend or crotch of the brook where Blackledge bends eastward to its union with Fawn river." The northern boundary was a farm deeded to Major John Talcott by the Indians in 1674 and the Indian name of the locality, Wattochoquisk, signified according to Trumbull "a boggy meadow," which was in the southern part of the old town of Coventry.

The total area, eight miles in breadth and eighteen miles in length was much larger than the actual measurements, which were at the most but about seven by ten miles.

Trumbull the historian says "By will of said Uncas, all the lands in Hebron were bequeathed to Thomas Buckingham, Esq, William Shipman and others, called the Saybrook Legatees, except about 2,600 acres at the northeast corner, and about 4,000 acres at the south end of the town. There were about 700 within the parish of Marlborough. These lands were claimed by Mason."

This claim was under a deed given by the Sachem Uncas, and it made much trouble for the settlers.

#### COLONIAL PATENT

The "Governor and Company assembled in General Court according to the commission and by the vertue of power granted to them by our late Sovereigne Charles the Second of blessed memory in his letters pattent bearing date the three & twentyeth day of April in the fowerteenth year of his sayd Maties reigne" issued a patent to the persons named in the will of Joshua, Robert Chapman and others for the land described as being given to them by said will. This patent in the quaint legal phraseology of the period covered "all the woods, uplands, arrable lands, meadows, pastures, ponds, waters, rivers, fishings, huntings, foulings, mines, minerals, quaries, precious stones upon or within said tracts of lands with all other profits, commodities thereunto belonging" and described the title as being "according to the tenure of his Maties manor of East Greenwich in the County of Kent in the Kingdom of England in free and common socage & not in cappitte nor by knight service, they yielding & paying therefor to o' Sovereigne Lord the King his heirs & successors only the fifth part of all the oare of gold and silver, which from time to time and at all times hereafter shall be there gotten, had or obtayned in lieu of all rents, services, duties & demands whatsoever, according to charter"

This was dated June 8. 1687.

#### PROPRIETORS

It must be remembered that the title to these lands antedated the

incorporation of the town, and was given to the company of proprietors, who were known as "The Legatees of Joshua" or the "Saybrook Legatees," few of whom were settlers on the land. Their book of record in town clerk's office commences about 1700 and relates at length their efforts to get their land in condition for disposal to actual settlers.

They made agreements with Colchester and Lebanon proprietors as to their boundaries, which fell far short of the eight by eighteen miles of Joshua's will and the Colonial patent, surveyors were appointed to lay out the lots and a "rate upon ye legatees" laid to pay the expense thereof. A thousand acres each were set aside for the first minister, the school, and the collegiate school at Saybrook.

November 10, 1702 the lots in the first division were drawn, eighty-six in number and they were evidently in the market for customers. A number of these were soon after sold to actual settlers and the drawing of lots in new divisions followed from time to time for several years. At a meeting February 19, 1706-7 the proprietors appointed a committee to present a petition to the General Court "for the granting of a township within said lands" and yt the name of the said place may be called Hebron". In conformity thereto, it was established and recorded a township and the name of Hebron confirmed upon it at the May session 1707. It should be noted that this was not the incorporation of the town, which event we are celebrating to-day, but a naming of a township or proprietary holding, the lands of which were being put in the market by the proprietors.

They continued their existence as proprietors for many years, holding meetings from time to time for the transaction of their business. The first meeting in Hebron was probably May 2, 1710, before that having been held at Saybrook. They laid out highways, appropriated money to aid the settlers in providing for a minister and in building a house for him, made new divisions of land among themselves and vigorously fought with the proprietors of the surrounding townships who tried to encroach upon their territory. In this latter capacity, as good fighters, they, as well as the actual settlers at a later period, achieved quite an enviable notoriety and gained the reputation of being a hard lot to impose upon.

The last recorded meeting of the proprietors was held January 14, 1782.

#### EARLY SETTLEMENT.

Nearly one hundred years after that of Jamestown, Va., eighty-five years after Plymouth and seventy years after the first English settlements in Connecticut, the settlement of the town commenced.

Twenty-five years before this the Governor of the colony in answer to an inquiry made by the Lords of the Council of Trade and Foreign Plantations, said in regard to the unsettled land in the colony, that it was "a mountainous country, full of rocks, swamps, hills and water and most that is fit for plantations is taken up; what remains must be subdued and gained out of the fire, as it were, by hard blows and for small recompense".

At this time there were about fifteen thousand inhabitants in the colony of Connecticut, settled in thirty townships, chiefly on the Sound and upon the banks of the Connecticut and Thames rivers. The settlement of but few inland towns had been commenced, the nearest being Windham, Lebanon and Colchester.

The Rev. Benjamin Trumbull, D. D., born in Hebron in 1735, author of the first complete history of Connecticut, and who devoted a large part of his life to gathering the material for his history, in which it is well said

that "fidelity and accuracy are so conspicuous", makes this statement, "The settlement of the town began in June, 1704. The first people who made settlements in the town were William Shipman, Timothy Phelps, Samuel Filer, Caleb Jones, Stephen Post, Jacob Root, Samuel Curtis, Edward Sawyer, Joseph Youngs and Benoni Trumbull. They were from Windsor, Saybrook, Long Island and North Hampton"

David Barber, born in Hebron in 1717, in his "Antiquities of Hebron" written about 1795 says that settlements commenced "about 1704 or 1705".

Rev. Samuel Peters, D. D., born in Hebron in 1735, in his manuscript "History of Hebron", written in New York City in 1822, says it was "settled in 1705".

Hon. Sylvester Gilbert, M. C., born in Hebron, 1755, in his manuscript "Hebron Statistics, Civil and Ecclesiastical" written in 1828, quotes from Trumbull's History above and gives date as 1704.

The late Ex-Governor John S. Peters, born in Hebron in 1772, in his manuscript "Historical Notes," written in 1843, says, "The first permanent settlers were William Shipman of Saybrook and Timothy Phelps of Windsor. They built log houses, on ground now occupied by Ira Bissell and Joel Willcox, in autumn of 1705". The foundation stones of one of the above houses were found in 1845 in digging earth to fill the cellar of the old house a few rods south of the one occupied by my father, Frederic P. Bissell, and now owned by myself.

Ex-Governor Peters in his "Historical Notes" relates the following anecdote:

"While the men were making preparations for their families in the summer of 1706 they brought their provisions with them and remained for weeks at their new home. Their wives being anxious for the welfare of their husbands and unwilling to be left too long alone, four or five started one shining morning for the promised land, twenty long miles through the wilderness, regulating their course by marked trees and crossing the streams on logs felled for that purpose. Night overtook them in the lower part of Gilead, they wandered from the line and brought up on the hill south of Nathan Smith's house. Fearing the wolves would regale themselves upon their delicious bodies they concluded to roost upon the top of the high rock on the summit of said hill. Here they proclaimed their lamentations to the winds. This novel serenade attracted the attention of their husbands, who wandered towards the sound until they fortunately but unexpectedly found their wives on the rock, which they had chosen for their night's repose. The gratification of the interview can be better imagined than expressed."

The location of this rock has been handed down to the present time and it is now known as "Prophet's Rock."

Again quoting from Trumbull the historian, "The settlement, at first, went on but slowly; partly, by reason of opposition by Mason and the Moheagans, and partly, by reason of the extensive tracts claimed by proprietors, who made no settlements. Several acts of the assembly were made and committees appointed to encourage and assist the planters. By these means they so increased in numbers and wealth that in about six or seven years they were enabled to erect a meeting house and settle a minister among them".

A petition from the settlers to the General Court in May, 1712, thus describes their situation. Regarding the proprietors and the settlement of the town it says "It is now above seven years since they began it, but they are so far from making any distribution or giving any suitable accommodation to encourage the settlement of a good plantation as they were

engaged to do, that no land can be had but at excessive rates, and they keep by far the greater part in their hands so that there is but a few scattered families in the whole plantation, who are altogether unable to live in any Christian or scarce so much as civil society. And now at last our titles are so far questioned by themselves as that of late they have solicited us to join with them to buy off Capt. John Mason's native right, the want whereof is indeed one great reason why the plantation is not well settled". (State Library, "Towns and Lands, III, 16").

As to their law suits regarding their landtitles, Ex-Governor Peters says, "They become emminent for their tactics in managing their suits and producing testimony to support their respective claims and their hard scrambles for the things that perish gave rise to a remark of the eccentric Mr. Whitfield in a sermon delivered in the town "You Hebronians are more fond of the flesh than of the spirit and of earth than heaven '.

These land controversies with adjoining proprietors and towns continued for many years and petitions to the General Court for assistance and advice are found as late as 1738. About this time the town boundaries seem to have been practically settled, although some changes were made considerably later, probably caused by local conditions.

#### INCORPORATION OF TOWN

In May, 1708, the following petition was presented to the General Assembly by the inhabitants of the township "To the Honourd Generall Assembly now sitting in Hartford, May 13, 1708.

Whereas the Generall Assembly in May last granted liberty for a township at a place then called Hebron and whereas there are nine families already settled there and divers more desiring to come as soon as they can, we being far from any meeting house and being desirous to set up ye worship of God amongst us do pray this Honed. Generall Assembly now sitting to grant to us the inhabitants of Hebron all ye priviledges of a town that thereby we may be inabled to take such methods as most suitable and agreeable to our present circumstances to raise money for the support of the gospel and defraying other necessary charges amongst us as well as for chuseing town officers amongst us and dividing our lands and all other things proper for us as a town without which we find that we shall not be able to continue here and we shall submit to such regulations as this Honed. Assembly shall think fitt.

Jacob Root in the name of the Rest".

(State Library, Towns and Lands, III, 14.)

The record of the action of the General Assembly under date of May 26, 1708 is as follows, "This Assembly, upon the petition of Jacob Root and the rest of the inhabitants of the town of Hebron, do grant to them the priviledges of a town that they may choose town officers and be enabled to raise money for civil and religious uses". (Printed Colonial Records, V. 64).

This action of the General Assembly completed the incorporation of the town, the event which we celebrate to-day.

#### EVENTS FOLLOWING INCORPORATION

The town having been incorporated it was in a position to transact its own business by means of town meetings. The first one of these, or at least the one upon the first page of the first book of records of town meetings, is upon a leaf which is frayed by age, and the date is indistinct, but is probably September 20, 1708. The leaf is torn so that the names of the officers chosen cannot be given accurately.

The first complete record of election of town officers is under date of

December 21, 1709. At that time the following town officers were chosen: Nathaniel Phelps, Town Clerk; Edward Sawyer, Constable; Stephen Post, Timothy Phelps, Samuel Palmer, Townsmen; Morris Tyletson, Surveyor of Highways; Samuel Curtic, Lister.

A white oak between the houses of Edward Sawyer and Nathaniel Phelps was designated as a sign-post and the town brand for cattle was voted to be a diamond. From that date to the present, the records of town meetings are apparently complete and contain a vast amount of interesting matter, throwing much light upon the town's history.

It may be interesting to note some of the business transacted at the earlier meetings.

In 1710 a petition to the General Court was authorized, a tax for civil and religious use laid, and the transportation out of town of timber, wood, hay or stone forbidden. Joseph Dewey was voted "the privilege of the stream between us and Colchester for the use of a corn mill". A highway laid out from Samuel Palmer's lot to the lot next north of Edward Sawyer's. Voted that "Aron Porter of Hadley should be sought out to come and preach among us". Meetings to be held at dwelling house of Ebenezer Willcox.

In 1711 two men were chosen to go down to Saybrook to endeavor to hire a minister for one-fourth of a year, and the house of Caleb Jones was voted to be the place of meeting on Sabbath days.

In 1712 the widow Jones' house was voted to be the place of meeting on sabbath days. The right in the stream southeast of Moris Tillotson's given to anyone for a saw mill for the towns use, (this was the stream near George C. Tennant's, thereafter known as "Old Sawmill Brook"), 180 acres of land laid out for the encouragement and settlement of first minister and 50£ salary offered. Another committee appointed to endeavor to procure a minister, and a tax laid to pay the town's debts which then amounted to 13£ 17s 8d.

In 1713 the principal business of the town meetings appear to be endeavors to hire a minister.

The same condition prevailed in 1714 with the variation of a boundary dispute with Colchester, and a meeting house was voted to be built 30 feet long, 24 feet broad and 18 feet high. This is to be located, according to the committee's report, "in the highway, or supposed highway, that comes into the street or highway that runs northerly and southerly by Mr. Nathaniel Phelps, that comes in southerly at a field wholly taken in by Dr. Hosford \*\*\* southerly of the Doctor's said field". A committee was appointed to proceed and endeavor toward the settling of Mr. Samuel Terry in the work of the ministry (this endeavor as well as that toward Aron Porter of Hadley was evidently unsuccessful, although Mr. Terry preached a few months in 1714.) A tax was laid for the building of meeting house. Benjamin Skinner, then of Colchester was voted the right of the west brook for a corn mill (this was at Hope Valley), and the town having increased in inhabitants, three places were designated as public sign posts, the former sign post, which was the tree between Phelps' and Sawyer's, Joseph Dewey's door and a post near Dr. Hosford's house.

In 1715 the endeavors for procuring a minister seem to have borne fruit, for it was voted that John Bliss should have the 100 acres already laid out for a minister, and instructions were given regarding the building of a house for him, his salary, already voted to be 50£, was to be added to 5£ yearly, until it amounts to 70 or 75£, and furnish him with firewood. The places for meetings on Sabbath days were to be at the houses of Nathaniel Phelps and David Barber; and the first tavern keeper was chosen, Nathaniel Phelps.

In 1716 an additional notice for town meeting was to be posted on Benjamin Skinner's mill, (at Hope Valley) and the first representative to the General Court was chosen April 24th, the record reading as follows: "Nathaniel Phelps was chosen to represent the town at the General Court in May next".

About this time the question of the erection of a meeting house began to be a burning one, and the influence of the northern part of the town appears to be felt, for in July, 1716, it was voted that the meeting house should be built "between the northwest corner of Dr. Hosford's new field and the southermost corner of the minister's meadow". (This is north of village, on road to Gilead and near Humphrey T. Fuller place). The southern men evidently rallied to the support of their convictions, for in August, 1716, they repealed the former vote and "voted that it should be set south of Dr. Hosford's new field in the supposed highway". (This was on the green, in front of Hendee house.) To this last vote of repeal Thomas Brown with eight other northern men entered their protest. The General Assembly appointed a committee in October for settling this question and on November 9, 1716, they reported a place for the building of the meeting house, where it was finally erected, on the green. In the meantime Mr. John Bliss was employed as a minister and meetings were held in private houses and in Dr. Hosford's barn, pending the building of the meeting house.

April 5, 1717 it was voted that the male members of the church, in full communion, should determine the date of Mr. Bliss' ordination. The names of these male members were given in the vote and are Jacob Root, Nathaniel Dunham, Samuel Caulkins, John Porter, John Gott and Benjamin Skinner. The ordination of Rev. Mr. Bliss finally took place Nov. 19, 1717 but the meeting house was not completed for several years, as we find votes from time to time appropriating money for completing it. The seating of the meeting house was ordered April 15, 1720 and the seaters were directed, after the Rev. Mr. Bliss had the first choice for his wife and family, to consider the age, rateable estate and what each person paid toward the ministry and building the minister's house and the meeting house. This was called "dignifying" the meeting house. All the members between 16 and 21 years old were also to have seats assigned them according to their age and the dignity of parents and masters.

In 1723 it was again voted to finish the meeting house by plastering up as high as the lower girths and putting in glass windows, and to send to Boston for glass and lead.

In 1724 the floors in the gallery, the gallery stairs and seats were completed.

In 1727 they added 20£ to the Rev. Mr. Bliss' salary, and in 1729 they increased his salary to 100£, but to this latter vote Daniel Birge entered his solemn protest.

In 1730 more pews were built over the gallery stairs.

#### SETTLEMENTS FOLLOWING INCORPORATION

As stated in the petition to the General Court there were but nine families in the town at its incorporation in 1708. Other settlers followed, slowly at first, but as the land controversies became settled they came in greater numbers. At the time the map of the town was made in 1744 there were 151 houses upon it. The names of some of these early settlers are as follows:

From Windsor: Owen, Gaylord, Palmer, Hosford, Barber, White, Phelps, Skinner, Strong, Birge, Bissell and Porter.

From Saybrook: Merrill, Welles, Shipman, Tillotson, Waters, Jones, Post, Ingham, and Bushnell.

From England: Slade, Bond and Sutton.  
 From Lebanon: Buell, Mann, Mudge, Newcomb, Chappell, and Gillett.  
 From Colchester: Gilbert, Skinner, Brown and Kellogg.  
 From Lynn, Mass.: Tarbox and Gott.  
 From Leicester, Mass.: Peters, Kneeland and Russ.  
 From Norwich: Rev. John Bliss, Calkins and Heaton.  
 From East Haddam: Rowlee.  
 From North Hampton, Mass.: Porter.  
 From Boston: Dr. William Sumner.  
 From Westfield, Mass.: Dewey.  
 From Lyme: Mack and Pennock.  
 From other places: Sweetland, Hutchinson, Beach, Curtis, Dunham, Wilson, White, Cass and Crouch.

#### DIVISION INTO PARISHES

Opposing opinions of the northern and southern parties, in regard to the location of the meeting house, had shown themselves at the settling of the first minister, but they now began to bear serious fruit. At a town meeting held April 4, 1733, fifty or more of the inhabitants appeared and petitioned to be set off into a distinct and separate society, provided the General Court should grant liberty, and asked that they should be forever released from paying anything for Rev. Mr. Bliss, provided they should maintain their own minister. The petition however was denied by the town. The ground of this trouble was not entirely a geographical one, but there was an underlying dissatisfaction with the Rev. Mr. Bliss. He had already been tried before a meeting of the south consociation of Hartford county at a meeting held in Hebron Nov. 16, 1731 upon several charges, notably that of "habitual intemperance." These charges were decided by the council as not proven and he was continued in charge until late 1733 or early 1734 when he was dismissed by this authority. This proved perhaps the most unwise action of all, for his friends, chiefly of the northern party, continued to hold meetings at his house for religious services, claiming that the action of the council in dismissing him was illegal, and that he was consequently the only regularly ordained minister in town. This holding of schismatic services was not to be tolerated by the town authorities, as it was a grievous offense under the statute law, and Mr. Bliss and five of his most prominent supporters were presented before the Hartford County Court June 17, 1735 charged with having "carried on divine worship contrary to the statutes of this colony". They were found not guilty, but the costs of court were taxed against them, amounting to about 5£ to each person. They appeared before the General Court in October, 1735 asking for redress, and one-half the costs were remitted.

The difficulties of Mr. Bliss and his friends regarding the holding of religious services were solved by their declaring themselves for the Church of England and organizing a parish in 1734 or 1735. A letter of the Rev. Samuel Seabury, missionary of the S. P. G. at New London, under whose care they placed themselves, says that in 1736 there were twenty families that belonged to this separation.

The Rev. Benjamin Pomeroy succeeded Mr. Bliss as the minister of the town, beginning to preach in 1734 and ordained December 16, 1735. He was (quoting from the Rev. Benjamin Trumbull) "A man of real genius, grave, solemn and weighty in his discourses \* \* \* \* he might be reckoned among the best preachers of his day". Was prominently identified with the great revival of 1740 and was one of the foremost "new lights" of the day. His usefulness was not confined to his own

parish, for in spite of the law, he persisted in preaching in the adjoining towns without the leave of the resident ministers, for which he was condemned by the General Assembly, and deprived of his salary for several years. He was a chaplain in the French War and also in the Revolution. Was one of the original trustees of Dartmouth College which conferred upon him the degree of D.D. He had charge of the Hebron church till his death, Dec. 22, 1784, for more than a year previous to which he had been entirely blind. He was succeeded by the Rev. Samuel Kellogg who had charge of the parish from June, 1788, to July, 1793. The Rev. Amos Bassett, D.D. succeeded in Nov., 1794, and he was in charge of the parish at the end of the first hundred years.

The causes which led to the dismissal of the Rev. John Bliss in 1734 still continued to exist and showed themselves in an agitation for the formation of other parishes of the Established Congregational Church within the town. The first meeting house too began to grow old, and the location of a new one added fuel to the flame. The town meetings on this subject were almost continuous, one meeting would vote to divide the town into religious societies and the next one would rescind the vote, but in May, 1747, the General Court incorporated the society of Andover, taking in the northeast part of the town with part of Coventry and Lebanon, and the society of Marlborough on the west with part of Colchester and Glastonbury, and in the Fall of 1747 it was voted that the northwest corner of the town should be set off as a distinct ecclesiastical society. Application was made to the General Court in 1746 for the incorporation of this society, then popularly spoken of as the "Fawn Hill" society. In this application the name asked for the new society was "Rehoboth". The act passed in the lower house bestowing that name upon it but in the senate this name was changed to Gilead which is more familiar to our modern ears. The first meeting of the new society was held June 13, 1748. The Rev. Mr. Morrison preached a short time, the Rev. Samuel Lankton preached for a year or more but was not settled, but in 1751 a call was extended to Rev. Elijah Lothrop, Yale 1749, who was ordained pastor April 1, 1752. He died August 3, 1797. He was one of those of whom it may truly be said "there were giants in those days". For over two years after his death the church was supplied by various ministers, but in 1799 the Rev. Nathan Gillett was called to the pastorate and he was in charge at the end of our first hundred years.

The Andover society had for its first clergyman the Rev. Samuel Lockwood, D.D., who served them until June, 1791, when he was succeeded by the Rev. Royal Tyler who was in charge at the end of the first hundred years.

The Marlborough Society had for its first minister the Rev. Elijah Mason until his dismissal in 1761, succeeded by Benjamin Dunning from 1762-1773. The Rev. David Huntington succeeded him till 1797 and after his dismissal the church was without a pastor for several years, calls having been given to several clergymen who declined, and at the end of the first hundred years the church was without a pastor.

Again reverting to the Rev. Mr. Bliss and his friends who had joined the Church of England, the society which was formed at that time was known as St. Peter's Church, a building was begun in 1735 upon land deeded to the S. P. G. by Mr. Bliss himself, but like the meeting house of the town it was many years before it was thoroughly finished, in fact it was in 1766 that it was reported as finally completed. Mr. Bliss officiated as lay reader for several years and died on the eve of his departure for England to receive Episcopal ordination Feb. 1, 1741. The parish continued in care of missionaries of the S. P. G. and previous to 1758 three

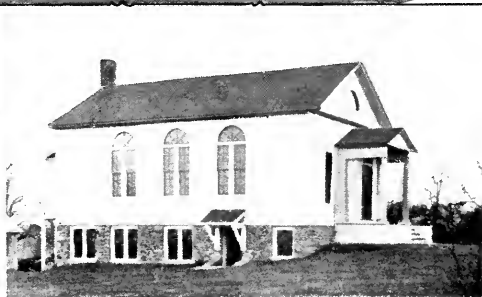




GILEAD CONGREGATIONAL CHURCH  
DEDICATED DEC. 19, 1838.



HEBRON LIBRARY  
BUILT 1898



GILEAD HALL  
OPENED SEPT. 4, 1905



candidates set sail for England to receive holy orders. One was lost in shipwreck, one died at sea, and one was captured by the French, dying in captivity, but in 1758 Samuel A. Peters, Yale 1757, sailed to England, was ordained and took charge of the parish in 1760. After the accession of the Rev. Mr. Peters to the rectorship, this church seems to have taken a prominent place among those of the Church of England in the Colony. The convention of their clergy in Connecticut was held here June 5 1765. Peters was a pronounced loyalist and fled to England in 1774, leaving the church without a rector. His flock though not all loyalists, shared in the unpopularity of their shepherd, and it is easy to imagine that their position during the troublous times of the war of the revolution was not a pleasant one. During this period the Rev. John Tyler of Norwich visited this church a few Sundays every year, but the Sunday services were carried on by a lay reader, usually Mr. Thomas Brown, who lived on the Rev. Mr. Peters' farm, and a small congregation. This condition lasted until 1794 when the Rev. Tillotson Bronson was settled and remained until 1799 when the Rev. Evan Rogers took charge and was there at the end of our first hundred years.

Returning again to the situation of the town about the time that it was divided into religious societies; the first meeting house was in a ruinous condition, and there was much difference of opinion as to the location of a new one. But the necessity for a new one was emphasized by the burning of the old. This occurred Oct. 8, 1747 and was caused by an incendiary hired for that purpose, a half witted young man, who was afterwards prosecuted and committed to jail for the crime. During the year in which the old meeting house was burned there were held ten society meetings regarding a new one. It was finally voted to build a new house 60 feet by 48 feet and 25 foot posts, on the place where the old house stood. The new house was built in 1748 and it contained some timbers that were already hewed for the addition for the first house, and saved from the fire. Some of these same timbers were afterwards used in building the new church in 1828, the building which many of us remember as standing until the fire of 1882.

#### MILITIA, ETC.

In those days every able bodied man belonged to the militia, and the organization was perfected immediately after the incorporation of the town, giving an opportunity for many worthy men to enjoy at least a brief notoriety, though it must be remembered that the commanding officers were generally men worthy of respect and of the confidence reposed in them. Although it is not recorded that any disturbance with the Indians took place within the limits of the town, tradition says that a block house was built near the site of the old brick school house a mile and a half south of Hebron green, and that from fear of the Indians in the early times, the inhabitants repaired there nights for protection.

The town was represented by soldiers in some of the French and Indian Wars, and in 1758 the larger part of a company in Colonel Whiting's regiment was composed of Hebron men under the command of Captain Edmund Welles, and Amos Stiles as First Lieutenant, who by the way, died in the service. Perhaps this large representation in this regiment caused our ancestors to overflow in their expressions of loyalty and patriotism at the fall of Louisburg, which closed that campaign. This occasion which gave the town the name of "Pump Town" I describe in the words of another who described the scene many years ago.

#### FIRING OF THE PUMP.

"In 1758 during the war between Great Britain and France, the then North American Colonies, made a noble effort (aided by an army of regulars) to close a war waged with savage ferocity, by the combined forces of the French and Indians in taking Louisburg a strong fortress and key to the Gulf and River St. Lawrence which was gloriously accomplished by the troops, under the command of General Amherst. The glad tidings were wafted on eagle wings to every hamlet in the suffering country, gratitude warmed every heart and joy lightened up every countenance, warm greeting cheered every bosom and enormous pumpkin pies smoked on every board. It was necessary that some demonstration of loyalty should be made by the inhabitants of Hebron to show more clearly the love of the King and country that entwined around their hearts, caps were thrown high and a full chorus from stentorial lungs grandly echoed from the surrounding hills. But alas, this did not reach the poles. The Sanhedrim assembled; after much deliberation a decree went forth that a cannon should be fired. No life destroying instrument of that description had ever broken the silence of this part of the new world. Yankee ingenuity was placed on the rack, a new article was invented and would have been patented forthwith, had fashion led the way. A tremendous oaken log was brought from the forest and without delay transformed into a cannon of the calibre of a hundred and twenty pounds. To make all sure and establish the character of this new species of artillery a son of vulcan placed thereon massive hoops of iron. A three fold cord is not easily broken. In accordance with this truth a cordon of wood hoops were driven over all so that the infernal machine looked like a mummy dressed for the tomb. The work was accomplished, the powder horns brought together and emptied of their contents. The gun was literally crammed and removed to the summit of the highest hill, that the thunder thereof might be heard to the ends of the earth. The torch was lighted, the assembled multitude stood afar off in breathless anxiety, the awful moment was approaching, the torch was applied to the train, the minion of mischief crept slowly toward the chamber of sleeping dust like the serpent to the ear of our Mother Eve.

'Lightly the brilliant sparks from grain to grain,  
Runs the quick fire along the kindling train.  
On the pained ear drum burst the sudden crash,  
Starts the red flame and death pursues the flash'."

In an instant hope and fear together with the object of adoration were wafted to *terra incognita* in a fiery chariot. However, the fame thereof went to the uttermost parts of the earth and was written in the Chronicles of George III who in the plenitude of his goodness, provided a substitute made of pure brass that his faithful subjects may ever after sing praise to his victorious arms. This mark of his Majesty's favor was lost in passing the Atlantic Ocean.

As fashion governs the tenants of this planet, in 1775 the patriotic tune had turned. The inhabitants again assembled and raised a high pole, surmounted with the cap of liberty, which possessed the talismanic property of turning the hearts of all the people from King to Congress and they swore that liberty should have an abiding place in their dwellings forever.

A traveler noticing their fiery zeal, wrote the following lines and nailed them on the body of the liberty pole on Godfrey Hill near Esq. Phelps'.

"I am thy God cut from the stump,  
You sing my praise and fire your pump."

In this connection it may be interesting to note that the engraving upon the program of to-day's proceedings is a fac-simile of a post office dating stamp made by the late Lucius J. Hendee, postmaster of this town about sixty years ago.

The fall of Louisburg occurred, according to a letter published in the Connecticut Gazette of Sept. 9, 1758, upon the 27th of July previous and the news arrived in this part of the colonies about Sept. 1st, so that it was probably not far from this part of the year that this notable firing of the pump occurred.

#### PLANTING OF THE ELM

Soon after this occurred another great event, the results of which have lasted nearly to this present day. I refer to the planting of the old elm which most of us remember. This elm was set out by David Barber in 1763, then a tavern keeper on the land now occupied by W. S. Hewitt's house. He was assisted by his 6 year old daughter Patience, afterward the wife of Hon. Sylvester Gilbert, and the progenitor of a numerous and honourable family and who transmitted the details of the story to her descendants.

#### THE REVOLUTIONARY WAR APPROACHING

This event of course "cast its shadows before" for, many years previous to its actual occurrence, two parties, Patriots and Loyalists, were gradually crystallizing themselves and marshalling their forces in opposition to each other. It is idle for us to fondly suppose that all the best families were included in either one of these parties, but until the conflict was fairly begun there was a vast difference of opinion in regard to propriety of or necessity for war. A reason why this was emphasized strongly in this town was the prominence of some of the loyalist party. In the forefront of these stood the Rev. Samuel Peters who was rector of the Episcopal Church, a man of not only strong loyalist principles but as his biographer says "of an iron will as well as an iron frame, and whatever he undertook he pursued with a spirit of indomitable perseverance". His troubles with his neighbors culminated in two attacks upon him by the "Sons of Liberty" August 15th and Sept. 6, 1774. Upon this last occasion, under the threat of tar and feathers, from the immediate execution of which, he was rescued by Dr. Pomeroy, the Congregational clergyman, and others of the more level headed people of the community, he concluded that "discretion was the better part of valor" and left the country for England, where he remained a pensioner upon the King's bounty until after peace was declared.

The battle of Lexington occurred Wednesday, April 17, 1775. On the Sunday after, a warm and pleasant day, a large congregation was present in the old meeting house on the green. In the afternoon a man rode up with great speed and was received by Col. Hosford. He brought the news of the battle which was given to the congregation by Dr. Pomeroy. Church services were discontinued and orders were given for the militia to turn out. Everyone left for home, the women riding on the pillions behind their husbands, and many of them in tears. When home, the men prepared by running bullets and the women cooked provisions for the march. The next morning a company of about 60 men started, commanded by Worthy Waters as Captain and Roger Phelps, Lieutenant. This was the beginning of the town's services in the Revolutionary War, but through its entire duration the people of this town were not found wanting, and furnished both men and means in abundance. One regiment

of militia alone, commanded by Col. Obadiah Hosford and Lieut. Colonel Joel Jones contained not less than 125 Hebron men. These were in four companies, one from the center of the town commanded by Capt. Joshua Phelps, the south company commanded by Capt. David Tarbox, the Gilead company commanded by Capt. John H. Welles, the Andover Company commanded by Capt. Eleazer Hutchinson and the Marlborough company commanded by Capt. David Miller. The number serving in other commands, a complete list of which I have not had the opportunity to obtain, would doubtless swell the total number of soldiers from this town to several hundred. Indeed it might be said that nearly every able bodied man of suitable age saw some service during the war.

#### REVOLUTIONARY WAR CLOSED

After the close of the war the industry and enterprise of our people was diverted into more peaceful channels. Immediate improvement in both morals and finances resulted. These improved conditions were shown in the interest taken toward the betterment of civil conditions. The county of Tolland was proposed in May, 1785, and in October of that year the county was incorporated embracing its present number of towns with the exception of Coventry. In May, 1786, Coventry was annexed, but the town of Hebron made great objection to being included in the new county. The legislature at first voted to set Hebron back to Hartford county, but the town of Tolland showed the general assembly that it had gone forward in good faith and had nearly completed the county buildings which they had promised to provide to the county free of charge as a condition of the establishment of the new county. The legislature therefore reconsidered their action upon the memorial of the town of Hebron and reaffirmed the original organization of the county, thus leaving Hebron in the new county. At this time, 1786, Hebron was the wealthiest town in the county and it was, of course, very desirable that they should be retained as part of the same. The first judge of the county court was Samuel Gilbert of Hebron; the first State's Attorney was Sylvester Gilbert of Hebron, and John Gilbert of Hebron was Deputy Sheriff. During those earlier days a very large portion of the county officers were from this town, a circumstance which may have been a balm to the wounded feelings of our town's politicians.

#### PROBATE DISTRICT

Hebron was in the probate district of Hartford until 1741, when the district of East Haddam was constituted, to which Hebron was annexed, and furnished a good share of the Probate Judges of that district until 1789, when the probate district of Hebron was constituted. This included the towns of Bolton, Coventry and Hebron. The first judge was Samuel Gilbert of Hebron, and in fact Hebron furnished the judge for this district with the exception of two years until the present probate district of Hebron, composed of this town alone was incorporated in 1851.

In 1790 that part of the town of Lebanon which was included within the religious society of Andover was annexed to the town of Hebron, making a small addition to the northeast corner of the town.

#### MISSIONARY SOCIETY

In 1798 occurred an event of no little interest. There was held a meeting of the General Association of the State of Connecticut (Congregational) on the 19th of June in Hebron, at the house of Rev. Amos Bassett, then pastor of the First Congregational Church here, at which were present 23 clerical members, also 3 delegates of the General Assembly

of the Presbyterian Church. At this meeting was organized the Missionary Society of Connecticut. This is said to be the oldest missionary society in the United States which has maintained a continuous existence to the present time.

At the time of taking the first United States census, 1756, Hebron had a population of 1855 white persons and no return made of Indians and blacks. In 1774, a population of 2,337 of which 52 were Indians and blacks. In 1782, a population of 2,205 of which 70 were Indians and blacks. In 1790, a total population of 2,234 of which 20 were slaves. In 1800, a population of 2,256 of which 4 were slaves. At this time it had the largest population of any town in the county except Stafford. As we leave the town in 1800, it had a grand list of \$69,873.00, the largest of any town in Tolland county, being nearly one-sixth of the total tax list of the county. There were but 18 towns in the state having a larger tax list. There were but 27 post offices in Connecticut, the nearest being at Colchester and Windham. At this time postage ranged from 10 cents to 25 cents per letter, according to the distance carried. The chief judge of the County Court and the State's Attorney were both residents of Hebron. There were 3 practicing attorneys in the town and both the judge and clerk of the probate district resided in Hebron. In population, wealth and influence it stood in the front rank among the towns of the state, a position which continued for many years and doubtless will be more fully dwelt upon by the address which is to follow, covering the history of the second hundred years of the town.

Following another band selection, Dr. Cyrus H. Pendleton, the historian of the second hundred years was introduced.

## INTRODUCTION OF CYRUS H. PENDLETON, M.D. HISTORIAN OF THE SECOND HUNDRED YEARS.

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There came to Hebron in 1865—over 43 years ago, a young man fresh from Amherst College and his studies in the Western Reserve Medical University in Ohio, who was to become a Good Samaritan to our people and one of the most successful practitioners in Eastern Connecticut. As a boy I remember him riding over the hills, just as likely as not with a Botany or Greek Lexicon in his hands and it may truthfully be said that he has been a student all his life. His own personal comfort has always been of secondary importance to him when contrasted with the opportunity to relieve suffering and to minister to the afflicted in this and neighboring towns. For 44 years he has ministered to the distressed, been present at the bedside of the afflicted and brought solace to the dying. He is beloved by his patients and esteemed in his community. There is no one better fitted to portray the second 100 years of Hebron's history, a very considerable part of which he has been so closely associated with and much of which he has helped to make. Although he needs no introduction to this audience, it is a privilege to me to have the pleasure of presenting Dr. Cyrus H. Pendleton as the historian of the second 100 years of this town's history.

### HISTORICAL ADDRESS OF CYRUS H. PENDLETON.

Hebron at the opening of the 19th century contained a population, according to the census of 1800, of 2,256; was bounded by Bolton and Coventry on the north, by Lebanon and Colchester on the east, by Colchester on the south and by Colchester and Glastonbury on the west, extending from Hop River on the north and east to near Marlborough pond on the west, about ten miles from north to south and near seven from east to west. Marlborough, Columbia and Andover were not yet incorporated. There were at the time four Congregational Ecclesiastical societies wholly or partly within the town's limits, the first, or Hebron Society, and Gilead Society wholly, and the Marlborough and Andover Societies partly, with a church in each.

The Congregational Church in the first society had the Rev. Amos Bassett as pastor, whose salary at the time was \$300 per annum raised subsequently to \$350. He resigned his pastorate in Sept., 1824, after a service of 30 years, to accept a call to superintend the Foreign Mission



School at Cornwall in this state. His successor, Rev. Lyman Strong, was installed August 17, 1825. His salary was \$400, and his pastorate continued till his resignation in Feb., 1830. He was followed by Rev. Hiram P. Arms at a salary of \$430, who was ordained and installed June 29, 1830, and dismissed by Council Oct. 11, 1832.

Since then the pastorates have been as follows:—

Moses T. Harris, installed	Jan. 29, 1834,	dismissed	Jan. 7, 1835
Sylvester Selden, “	Oct. 6, 1835,	“	Mch. 9, 1841
Edward J. Doolittle, ordained	May 18, 1842,	“	Dec. 14, 1852
Wm. M. Burchard, supplied from	Mch. 1853,	to	Apr. 1854
Merrick Knight, installed	June 28, 1854,	dismissed	June 18, 1860
Horace B. Woodworth, installed	Feb. 27, 1862	“	Dec. 20, 1864
James J. Bell, stated supply from	Mch. 1, 1865,	to	Mch. 1, 1867
Chas. H. Gleason, ord. & installed	Nov. 20, 1867,	dismissed	Apr. 20, 1870
Aaron W. Field, stated supply from	Nov. 1, 1870,	“	Nov. 1, 1871
Salmon McCall, supplied from	Dec. 1871,	to	Spring 1872
George S. Dodge, ord. & installed	Aug. 14, 1872,	dismissed	Nov. 18, 1877
Andrew J. Sullivan “ “ “	May 8, 1878,	“	Jan. 20, 1880
George B. Cutler, “ “ “	June 14, 1882,	“	Apr. 1, 1884
J. Lee Nott, “ “ “	May 18, 1884,	“	Sept. 4, 1888
Geo. E. Chapin, stated supply from	May 1, 1889,	to	Dec. 27, 1891
Henry B. Mason, ord. & installed	June 28, 1892,	dismissed	June 1895

Commencing with his pastorate the parishes of Hebron and Gilead were united under one pastor residing in Gilead and holding services in both parishes each Sunday.

Wm. P. Clancy, stated supply from	Sept. 1896,	to	Apr. 1, 1900
Robert J. Kyle, “ “ “	Apr. 1, 1900,	now in charge	

The pastor of the Congregational Church in Gilead society at the beginning of this century was the Rev. Nathan Gillett, on a salary of 110£, to be reduced to 100£ after ten years. He was installed in 1799, resigned in 1824, and was followed by Rev. Charles Nichols, who was ordained Sept. 22, 1825, and dismissed Oct. 21, 1856.

Since that time the pastorate has been:—

William A. Hallock ordained	Oct. 24, 1860,	dismissed	Aug. 24, 1864
Daniel Gibbs, installed	Sept. 12, 1866,	“	Mch. 27, 1867
Albert W. Clark, ordained	Nov. 19, 1868,	“	July 23, 1872
Wm. B. Danforth, “	July 9, 1874,	died	July 4, 1875
Josiah A. Mack, began	Oct. 1, 1876,	dismissed	May 1, 1883
John H. Kopf, “	May 1, 1884,	“	July 1, 1885
Charles Preston, ordained	Nov. 6, 1886,	“	Sept. 16, 1888

Rev. W. P. Waters and Rev. H. R. Baker, with others supplied till the Rev. Henry B. Mason in 1892 took charge of both Hebron and Gilead parishes and since then one pastor has had charge of both.

The rector of St. Peter's Protestant Episcopal Church was Rev. Evan Rogers, who was in charge until 1803. Since then the rectors have been as follows, occasionally a period intervening without a resident clergyman and with religious services but a part of the time and conducted by lay readers:—

Ammi Rogers,	1815	1819
William Jarvis, D. D.,	1821	1826
During his rectorship the present church was built.		
George C. Shepard,	1827	1829
Alpheus Geer,	1829	1844
Solomon G. Hitchcock,	1846	1849

Charles R. Fisher,	1850 Jan. to Oct.	
William Warland,	1851	1865
Hilliard Bryant,	1865	1880

During his rectorship the present rectory was built.

Jared W. Ellsworth,	May 1880	Feb. 1889
Edwin C. Johnson,	Sept. 1889	Oct. 1892
John Farrar,	Apr. 1893	Apr. 1895

John H. Fitzgerald became rector in Spring, 1897, and now in charge.

At the beginning of the century the societies had no parsonages, and there was no heating of the churches in cold weather. The ladies to keep their feet from freezing were in the habit of using a foot stove, which was a small square box of tin inside of a wooden frame with a receptacle inside for coals. The first mention I find of any heating of the churches was a vote passed in 1825 in the First Society "That the Society are willing to have a stove in their house".

The location of the Congregational Church in Hebron Village was on the green nearly opposite the present dwelling-house of Everett G. Lord. This continued to be occupied till 1828, at which time land was deeded to the society by Judge Sylvester Gilbert on which to erect a new church, which was dedicated Jan. 1st, 1829 and the old building was torn down. In 1806, the society voted to borrow \$400 to loan to its pastor, the Rev. Amos Bassett, to aid him in erecting a dwelling-house, he to repay the society \$100 annually. The house erected was the one now occupied by Mr. H. Asa Bissell.

Early in the century there was a Methodist Church organized, the church building standing on Burrows Hill on the east side of the road, a short distance south and east of the former residence of Benj. and Nathan Taylor. These facts are shown by a deed, on record, from Daniel Burrows to Joseph White, Ezekiel Daniels and others, trustees, of land "with a meeting house standing on it", dated March 25, 1805. The deed provided that as trustees they should "permit the ministers and preachers of the Methodist Church to preach in and occupy and improve the meeting house according to the established order and discipline of the M. E. Church". This church was probably in use till 1828, when a school house was erected in the First School District, the upper story of which in consideration of \$100 contributed towards its erection by the M. E. Church and \$260 by the town was to be used jointly by the church for religious meetings, and by the town as a town hall.

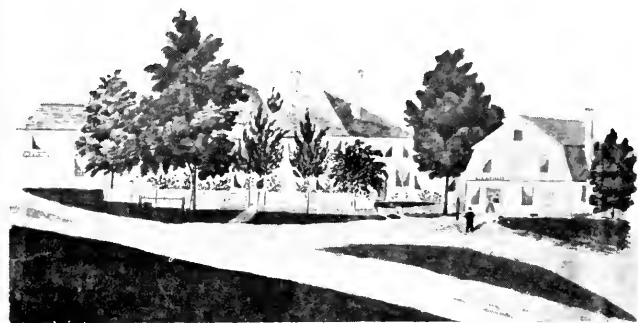
This would seem to have been occupied by the church till 1838, when a church building was erected at the east end of Hebron Green and the land on which it stood deeded to the trustees by Jonathan G. Page. This building was occupied as a church till the society broke up as near as I can ascertain about or soon after 1850. The church building on Burrows' Hill was sold in 1845 to Samuel A. Austin, taken down and the material used in building the house about a half mile east of the village, now the residence of the Simon brothers. The church building in the village was sold to the town for a town hall in 1863. After the breaking up of the Methodist Society the members were divided between the Congregational and Episcopal Churches with some going to Hope Valley. The Hope Valley Methodist Church, it would appear, was organized about 1849, as March 24 of that year a conveyance was made of 33 rods more or less of land with a house of worship thereon by David Chapman to "Joseph White, William Gray and others, trustees of the Wesleyan Methodist Church", stipulating that "said trustees and their successors shall in no wise sell or permit to be sold the slips in said house of worship, but shall guarantee that said house shall ever be a free house, that said house shall be open for the promul-



NORTH SIDE OF GREEN BEFORE FIRE  
OF 1882. OLD CONGREGATIONAL  
CHURCH BUILT 1828.



Hon. Sylvester Gilbert M.C.  
1755-1846.



SOUTH SIDE OF HEBRON GREEN SHOWING  
DR. DAN ARNOLDS HOUSE AND STORE.  
DRAWN BY W<sup>th</sup> J. ANNABLE, ABOUT 1840.



gation of all the moral enterprises of the age that have for their object the moral culture of man, or the advancement of the principles of universal brotherhood provided and it is understood that this freedom of the house shall not conflict with the regular hours of worship on the Christian Sabbath". Of the subsequent history of this church I have been able to obtain scarcely anything definite. There would now seem to be in connection with it no regular church organization, and the trustees are now all residents of Colchester, and services are held in the church just sufficient to use up the income of a small fund bequeathed by Samuel Skinner, a former resident of Hebron, and a member of the Methodist Church on the green.

To go back to the town's civil history, the first post office in Hebron was established in the Andover part of the town on the Hartford and Norwich post route, Jan. 1, 1802, with Simon House as postmaster. In June, 1814, Abner Hendee was assistant postmaster of Hebron, but it seems that a post office was not established in Hebron Village till 1818, removed at that time from Andover by Abner Hendee, though I am not aware that the office in Andover was discontinued. There was no post office in Gilead till 1830, when Peyton R. Gilbert was appointed postmaster. There was a post office established in Hope Valley in 1833, and in Turnerville not till 1864. In 1802 the Hebron and Middle Haddam Turnpike Co. was chartered, the road to extend from the meeting house of the First Society in Hebron to Middle Haddam, and six years later a charter was granted to the Columbia Turnpike Co., the road to extend from the aforesaid meeting house in Hebron to Windham.

In May, 1803, there was a petition of Joel Foote and others, inhabitants of the Society of Marlborough to the General Assembly praying to be incorporated into a town. The town of Hebron not taking kindly to losing a part of its territory, Sylvester Gilbert and John T. Peters were appointed agents of the town to oppose said petition in the General Assembly. The opposition was without avail and the town was incorporated.

In the early part of the century cattle and swine, if not also horses and sheep, were allowed to run at large upon the commons and in the highways sometimes, if not generally, with the express consent of the town. For instance, in Nov., 1808, it was voted in town meeting that swine be permitted to run at large on the commons "provided they be at the time well ringed;" and again in 1821, "That neat cattle be allowed to run at large on the commons;" and also in 1824, that swine be permitted to run at large "on being well and sufficiently rung". The first record of restraint I have found was a vote of the town in 1822, that horses, asses, mules and sheep be restrained from running at large upon the commons. Ten years later, in 1832, it was voted to restrain horses, mules, neat cattle and sheep from going at large in the highways, except that a person having but one cow might allow her to go at large in the highway. This last clause of the vote was rescinded about 1844. In Oct., 1845, in connection with a vote of restraint of horses, asses, mules, neat cattle and sheep from running at large, there was a vote passed that any person allowing any of the above animals or swine to run at large on the Sabbath should forfeit \$1.00 to whoever should prosecute the same to effect. This vote, or bylaw, it was directed should be published for four weeks in the Hartford Times and in the Hartford Courant.

At this town meeting of Oct. 6, 1845, occurred the memorable giving way of the upper floor of the school house used as a town hall, precipitating those attending the meeting into the room below. It caused, I imagine, quite an excitement at the time and the occurrence is still remembered by a few of our older inhabitants; but no one was seriously injured, so far as

I have learned. The meeting was then adjourned to the Congregational meeting house steps. On the 20th of the month, 1845, the town voted (meeting on the Congregational meeting house steps) to give up the town hall to the school district on condition that the district take it as it is, and do not call upon the town for damages or repairs; at the same time it was voted to accept the offer of the M. E. Society to furnish a room in the basement of their church at the rate of \$20 per annum provided the society should furnish to the acceptance of the selectmen a place for Moderator, Selectmen and Town Clerk, and also for all town business.

The war of 1812 appears to have made no especial impression upon the town's history, so far as anything appears upon record; further than that in 1838, there was money refunded to the town for expenses in the "late war", but how much was not stated. It was voted to use it to pay town expenses.

At a town meeting held the 13th of April, 1818, it was resolved "That whereas, in a Republican Government a written constitution declaring and defining the powers and prerogatives of the rulers, and securing the rights and interests of the people is necessary to the security of freedom, and whereas, the State of Connecticut has no written constitution, of Civil Government, therefore resolved, that the representatives of this town to the next General Assembly to be holden in Hartford in May next, be instructed to give their support to measures preparatory to the forming a written constitution for the Government of the people of this state, and resolved, that said representatives be furnished by the town clerk with copies of these resolves immediately on their election". When it came to voting upon the ratification of the constitution the vote stood 164 in favor, and 80 in opposition. The reasons for their so voting do not appear.

In Feb., 1821, there was a vote of the town to consent to become a part of a new county upon the application, bearing date the first day of Nov., 1820, of the town of Colchester, upon the express condition that the town was to be to no expense in connection with it. Colchester was probably ambitious to become a county seat.

The old pound west of the gristmill on the road to Marlborough was established in 1821, and the selectmen were directed to build it of stone and lay the foundation below the frost. This pound within a comparatively few years, has gone out of use. In 1823, the town voted to discontinue the road from south of the old cemetery on Godfrey Hill leading east to the road to Andover at a point a short distance south of the Cyrus Mann house. In 1830, an effort was made to have the town meetings held half the time in Gilead and Andover, but the proposition as the record has it, "After a full discussion was negatived by a great majority". At a meeting of the town in Oct., 1831, the matter of crows was considered; and following a quite lengthy statement of the damage done to crops, etc., by crows, a bounty was voted of 6 cents for each old and 3 cents for each young crow killed in the town, but was abolished two years later.

In 1835 it would seem that a committee appointed by the Superior Court for the County of Tolland reported in favor of laying out a road from Colchester through Hebron to Tolland. The acceptance of this report the town, at a meeting held in Aug. of that year, voted to remonstrate against. The town probably shrank from the expense of building the Hebron portion of it. In Sept., 1837, there was a vote of the town to approve of the petition of Samuel Skinner and others to the County Court of the County of Tolland for the discontinuance of the new road lately laid out by a committee of said Court from Hebron to Colchester (probably a part of the road above mentioned) and Samuel Skinner was

appointed the town's agent to manage the case. A year later the opposition would seem to have subsided, or at least, proved unsuccessful, as in Aug., 1838, the town voted to accept the report of the selectmen laying out a road from David T. Carver's by the Furnace to the Colchester line, said report following the layout of the County Committee. This road was not actually opened till toward two years later, as appears from the town vote in March, 1840, directing the selectmen to farm out to the lowest bidder the Furnace road to the Colchester line; and that it be repaired and made in proper manner for public travel and that it be done forthwith to the acceptance of the selectmen.

Up to 1836, the road leading from the Hebron and Middle Haddam Turnpike to Burrows Hill passed directly over the hill south of the present residence of Loren A. Waldo, about which time the layout of the road was changed to lead around the hill on the east, and the hill avoided. The new route was through land of Aaron Phelps for which he was awarded \$92 damage.

In Nov., 1841, a report of the selectmen was accepted, laying out a road through land of Stephen B. Fuller and of David Strong, with damages allowed to Fuller of \$146 and to Strong of \$52. This is the road leading south from the road to Columbia, a few rods east of where Fitch N. Jones is now living, and terminating a short distance north of the bridge near George C. Tennant's.

In 1842, it was voted to discontinue the old road from the old Colchester road at a point a little south of the residence of the late William T. Jones to the road from Hope Valley to Grayville, or as the record reads, "to the lower mill". In 1847, there was a vote to discontinue the road leading east from near the Tenth District School House, with the proviso that the owners of land on the road might keep it open for a private way if they saw fit; also the road leading east from Hazael Gott's, Sr., to Asa Strong's. There were votes also passed between 1840 and 1850 to discontinue some other roads that were nevertheless still kept open. These roads were the so called "Cone Road" leading north from the Burnt Hill road to the south line of Zenas Chappel, vote passed Nov., 1840; the road leading east from about 20 rods south of Burnham's Corners to the Columbia line, vote passed in 1846; and the road leading south from near the dwelling house of Hazael Gott, Sr., to the Colchester line. Leaving the subject of highways for the present, in Feb., 1837, the town voted to receive its share of what is now known as the Town Deposit Fund. The income of this fund was at first used wholly for the support of schools, but only for a few years, when one-half was used for current town expenses, and continued to be so used as long as the laws of the state permitted; and it was distributed, for a time, at least, in equal amounts to the several school districts. The fund was mostly loaned to individuals, and secured by mortgage of real estate, and it is within a comparatively few years that it has become wholly invested in town orders. The amount received was \$4,974.88.

The first action I find taken by the town regarding the sale of intoxicants was in January, 1840, a vote "That all persons within the town of Hebron have liberty to sell wines and spirituous liquors in said town for the year ensuing". In January, 1841, it was voted "That no person in the town of Hebron have a license to sell wines and spirituous liquors in this town during the year 1841 except licensed physicians, and they are to sell for no other purpose than medicinal". This vote was rescinded during the same month, and the following substituted for it "That the legal voters of Hebron have liberty to sell in any quantity not less than 1-8 gallon, and not to be drank on their premises, except taverners who may

sell by the glass", voting in the affirmative 84, negative 64. I find no subsequent vote relating to sale of intoxicants, except that since the substitution of local option for the so called Maine law the town has almost, if not quite, always voted no license.

During the last few years, at least, of the Maine law, every one seems to have sold intoxicants in the town who felt disposed, with no notice being taken of it.

In 1846, the town entered upon the repair of its highways and bridges by contract to the lowest responsible bidder, which method of repair was continued for quite a number of years. Previously the highways were kept in repair by districts, a highway surveyor being appointed for each district to supervise the work and collect the highway tax of such as failed to pay it in labor, of which all taxpayers had the privilege at a certain rate per day for able-bodied men, and for teams. The rate per day was changed from time to time to conform to the prevailing rate of wages. In 1808, the rate was four shillings (66 $\frac{2}{3}$  cents) in the spring, and three shillings (50 cents) in the fall; and at no time up to the adoption of the contract system was the rate per day more than one dollar for a day of ten hours. In 1865, the district system was adopted again and the rate per day for able-bodied men was made \$1.50. The road, leading from the road from Hebron village to Gilead, to the road to Marlborough near Mr. H. F. Porter's grist mill, it would seem, was projected in 1855, as appears by a vote of the town to oppose the lay out of it before the county commissioners.

May 24, 1847, it was voted by the town unanimously, as the record has it, to oppose the petition of Eliphalet Hendee and others of Andover society praying the General Assembly to incorporate the society into a town; and at another meeting, April 24th of the year following similar action was again taken, and it was further voted "That the town will not consent to be deprived of sending two representatives to the General Assembly", and at the same time the town requested the senator from the district, and instructed the Hebron representatives to use all proper means to "carry" the votes of the town in the matter into effect. The opposition was unavailing except that we retained our two representatives.

April 4, 1849, the town clerk, for the better preservation of the town records, was directed to examine, and if he found any "from age, mutilation or other cause in danger of being lost, to take means to effectively preserve them, either by copying or binding, or both".

At the annual town meeting held Oct. 1, 1849, the Treasurer of the Town Deposit Fund reported as follows, "Not a cent has been lost, or paid to the agent, or treasurer of the Town Deposit Fund for their services for twelve years" and there was a refusal to serve longer without compensation, whereupon it was voted that the treasurer receive \$10 annually for his services.

In Dec., 1849, the town instructed its assessors to "examine personally the property liable to taxation and to assess the same according to its true value in their opinion without regard to any former valuation"; and it was voted that the assessors be allowed \$1.00 per day for "time actually devoted to their official duties". With regard to town officers in general, by a vote passed in 1855, they were requested "to transact the ordinary town business without charge".

In 1851, the General Assembly was petitioned by vote of the town to constitute the town of Hebron a probate district by the name of the Probate District of Hebron with authority to retain the custody and possession of all the records and files of the then present Probate District of Hebron. As a result Hebron was made a separate probate district, but failed to retain the records and files asked for. At the same time liberty



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was asked of the legislature to loan the credit of the town to the New York and Boston R. R. Co. for an amount not to exceed \$10,000, but it does not appear the request was granted.

When the management of schools by school societies was abandoned and a board of school visitors was elected for the oversight of schools, there was a vote of the town Oct. 6, 1856, that the board should consist of nine members, six to be from the old society, Hebron, and three from Gilead. The members of the board as then elected, were Rev. William Warland, Rev. Merrick Knight, Rev. James Dixon, Orrin C. White and Flavel Jones from Hebron, and Solomon Norton, Thomas L. Brown and John W. Buell from Gilead.

In 1859, the selectmen were authorized to purchase the M. E. Church building with the land on which it was standing and the appurtenances thereto, and to pay for it the sum of \$650, but possession by deed was not secured till 1863.

The taxes of the town previous to the war of the Rebellion would appear not to have exceeded about four and one-half mills on the dollar. In 1861, the year of the commencement of the war the tax voted by the town was three mills for town expenses and one and one-fourth mills for repair of highways and bridges, since which time in consequence of the town's indebtedness, taxes for the support of schools, higher prices to be paid for labor and for services of town officers, together with a material decrease in the amount of taxable property, the rate of taxation has increased to a yearly tax of about seventeen mills.

While previous wars influenced the town's history hardly at all, it was quite otherwise with that of the Rebellion commencing in 1861. The first record relating especially to this war was a vote of the town passed Aug. 29, 1862, giving a bounty of \$100 to each volunteer of Hebron who had enlisted or should enlist on or before the 15th, be enrolled and mustered into the service. The same year and month also a bounty of \$250 was voted to each volunteer to fill the town's quota, and again \$300 was voted to each person drafted and mustered into the service, or to enable him to procure a substitute; and the selectmen were directed to borrow money for the purpose on town orders. Feb. 13, 1864, the town voted that the selectmen be authorized to procure a sufficient number of men to fill the town's quota under a call of the President for 200,000 men; and in July of the same year a committee of five was appointed to superintend filling the quota of Hebron under a call of the President for 500,000, and the selectmen, the town clerk and the town treasurer were made that committee.

To pay the war expenses of the town, according to a vote passed Jan. 18, 1864, bonds were issued of \$100 each, not to exceed \$3,785, payable in ten and fifteen years, and again in Aug., 1864, bonds were authorized to be issued sufficient to pay all expenses under the call of the President for 500,000 men to be payable in twenty years, or after six years at the pleasure of the town.

Previous to this war the town seems to have had no permanent debt.

The names of volunteers from Hebron as near as I can ascertain, are as follows: Edwin C. Bailey, George M. Barber, Willis Bartholomew, Charles N. Bissell, Warren H. Bissell, George Bliss, John F. Bliss, Loren Bradford, Joseph Backus, William Brown, Charles G. Burnham, Lyman Coats, George Gillett, Nathan Gillett, Sylvester G. Gilbert, Andrew J. Hanks, Alfred P. Hanks, George Hanna, William H. Hanna, John A. Holmes, Lucius H. Jagger, Alfred E. Leonard, John Loomis, Harvey N. Johnson, Edwin Loveland, Alfred Miner, Charles G. Miner, Henry B. Porter, Erastus Mitchell, Calvin Strickland, Alonzo Taylor, James J.

Taylor, Samuel N. Stevens, Francis H. Thompson, James H. Thompson, James Tefft, Adelbert F. Tefft, Loren A. Waldo, Walter E. Wright.

In 1864 a movement was started towards transforming Hebron Green into a park, and a vote was passed in Nov. of that year to allow citizens of Hebron to form themselves into a company for grading it. The grading was largely done by, and under the oversight of, E. P. Buell, and a fence erected about it. In 1887 there was a vote to discontinue the road previously leading through the center of the Green, and also a vote to allow an association to be formed to take charge of the Park and have the use of it so long as it should maintain a fence about it to the acceptance of the selectmen. The association however seems not to have been formed, and the old fence about it getting woefully out of repair, was on the night of Saturday, Aug. 4, 1888, torn down by the boys of the village, and piled up in different places, at the instigation of some of our young ladies whose sense of the fitness of things was offended. Since then the Park has remained unfenced as at present.

The railroad indebtedness of the town was a result of a vote of March 3, 1869, to issue bonds to the amount of \$28,000 in aid of the New Haven, Middletown and Willimantic Railroad Co. This vote was passed with a good deal of opposition, and would perhaps have failed of passing, but for the agreement of P. W. Turner to guarantee to the town one-sixth of the amount.

To secure the town, it was to receive second mortgage bonds of the road, but the town, for the sake of aiding the company to complete the road in May, 1871, agreed to relinquish these and to receive therefor as many shares of the fully paid stock of the company as at par would equal the bonds relinquished.

In order to raise funds from the sale of the company's second mortgage bonds the town was asked to guarantee, and at a meeting of Nov. 30, 1871, it voted to guarantee, such bonds of the company to the amount of \$28,000, in conformity with similar action by other towns. By those opposed to the town's action, an injunction was obtained in 1872, restraining the selectmen and the town's treasurer from effecting the guarantee voted. The courts finally decided that the meeting at which the vote was passed was illegal on account of the warning not having been posted a sufficient length of time, and that the vote to guarantee was void.

In 1876, it was voted to discard the old Hebron hearse, looked upon as having outlived its usefulness, and purchase a new one to be used for both Hebron and Gilead at a cost not to exceed \$250. Subsequently, the selectmen were empowered to pay as high as \$300, and again as high as \$400. This is the hearse now in use.

April 17, 1882, a fire broke out upon the roof of a building, the lower story of which was occupied by Lucien H. Leonard as a store, his family residing in the story above. The fire started from sparks from the chimney. This building, known as the Hendee Store, stood just west of the Congregational Church, and with it was burned, the church and four other buildings on the north side of the Green, and the schoolhouse and two other buildings on the south side. The church and schoolhouse were rebuilt the same year, and two of the dwellings soon after.

In 1878, the Seventh School District was discontinued by action of the town and made a part of the Fifth, and in 1882, the line between the First and Fourth Districts so changed as to take into the First all the territory north and west of the location of the school building in the Fourth, and a new house was erected for the latter district in Turnerville, a little north of the railroad crossing. About 1887, was the commencement of the controversy with P. W. Turner with regard to North Pond. He had either

bought or leased all the land bordering the pond, claimed to own the pond and forbid all fishing in it except with his special permission. As the people of the community had from time immemorial had free access to it for fishing and recreation, there was aroused a natural feeling of resentment, and there was a general refusal to admit his claims.

To enable parties to reach the pond without trespassing, the town voted to lay out a road to it, which he naturally opposed, as owning the land through which it passed and claiming to own the pond, to which it was to give access. This led to a legal investigation of ownership and control, and the decision of the Superior Court being in favor of the town, the case was appealed to the Supreme Court. This reversed the decision of the lower court and decided the case against the town, leaving a feeling on the part of some at least, that if according to law it was hardly according to equity.

In 1888, an association was organized under the name of The Hebron Literary Society, a constitution adopted and by-laws enacted having for its object the creating and maintaining a library. The commencement of the library was with about 200 volumes. In June, 1889, the society voted to transfer its property to, and associate its members with, the so-called Hebron Library Association, incorporated by an act of the legislature at the Jan. session of that year. The library was kept at Dr. C. H. Pendleton's till a library building was erected in 1898, on land given to the association by Mr. Eben B. Page of Boston, a son of the late Jonathan G. Page. At first and till 1899, the privileges of the library were in consideration of an annual fee of one dollar, in which year in consideration of an annual appropriation by the town of \$50, and to conform to the conditions of a legacy of \$500 by the last will and testament of Benjamin A. Bissell, the library was made free to all inhabitants of the town.

At the opening of the century the business, as at present, was chiefly agriculture with such mechanical and manufacturing industries as would meet the wants of the surrounding population, but with more or less of a surplus for more distant markets, carried on largely by private enterprise.

At the beginning of the second century of the town's history, the manufacture of shears was carried on by Obadiah White on Burrows Hill, and subsequently that of axes by Joseph White, Sr. and Jr.

On the old road to Colchester near the now railroad crossing, wooden rakes were manufactured by Ephraim Wilcox and his son down to 1850 or later. In the northwest part of the town was the woolen mill of Henry P. Sumner on Blackledge River, burned in 1830. Subsequently near the site of the woolen mill a paper mill was erected and the manufacture of paper carried on by Dr. Charles F. Sumner of Bolton, until a few years ago the mill was burned without insurance and never rebuilt.

In 1814, The Hebron Manufacturing Company was incorporated for carrying on business on the stream running south from Hope Valley, a short distance west from what is now called "The Gull," or sometimes, Grayville. This at first, it would appear, was a cotton mill, as in a deed from Daniel Burrows to Daniel Kellogg, Treas., the land is described as "with a cotton mill standing on it". Afterwards bit-stocks were here manufactured not far from the middle of the century, till the plant was finally burned.

In 1815 was incorporated The Washington Manufacturing Company for the manufacture of cloths and other fabrics of cotton. The mill was located on the stream from North Pond, nearly half a mile east of the mill of The Hebron Manufacturing Company, or as it was subsequently called The Joint Stock Co. This finally passed into the ownership of William Gray and was operated by him till about 1850 or later. The mill

is still standing but during the last 50 years has been operated only at intervals. A little further north on the same stream a paper mill was operated as early as 1819, as shown by a lease of land with paper mill from Daniel Burrows to Daniel Burrows, Jr. It was finally changed to a cotton mill, but for many years it has been but little operated.

In Hope Valley in the early part of the century there were two factories, one on the east side of the road leading south, originally for the manufacture of woolen goods; afterwards it was occupied by Samuel Norton and by Charles H. Douglas for the manufacture of bit-stocks, and again as a cotton mill by Daniel I. Norton, till in 1876, it was burned down. A short distance below on the same stream was another cotton mill. This property in 1834, was deeded to Gardner Barber, and the mill operated by him till probably near the middle of the century. This mill was also burned after standing idle for a number of years.

In Sept., 1835, land described as with a blast furnace standing on it was deeded by Buell and Amos Crouch to Jared and Samuel Lewis of Colchester. This was located in what is now Turnerville, near the silk-mill dyehouse, and the business of reducing iron from the ore and manufacturing products of iron was carried on for a number of years, but was hardly a financial success. The ore used was bog-iron obtained in and carted from an ore bed in Colchester near what has been known as Unionville. This property was purchased in 1853 by Phineas W. Turner, on which he erected mills and carried on silk manufacturing until his death in 1903, and after his death by his son till early in the present year. At present the property is in the hands of a trustee as an insolvent estate. For several years prior to the appointment of the trustee the business was carried on under the firm name of P. W. Turner & Co.

In 1816, John Graves from Stonington, bought real estate in Hebron, built the house where Dr. Pendleton is now living, and carried on for many years the manufacture of furniture.

In 1832, Ezra L. Backus bought the place now occupied by Loren M. Lord and for quite a number of years carried on the business of tanning.

In 1835, Oliver Welles, bought the place now in the possession of Benjamin Dingwell and for 25 years or more manufactured wagons and heavy wheels. He took pride in his work and strove for durability if not beauty.

There was a papermill, operated from the early part of the century till after 1860, located in the west part of the town on the road leading south from the road from Hebron to Marlborough, at an early period, by Socrates Tarbox, and in the later period of its history by James White, Elihu P. Buell, Jared Manley and Wm. P. Cook. The business gradually declined, the mill was finally burned and the location is now a well nigh abandoned section of the town. Early in the century it is said there was a fulling mill on the west side of the highway, a little south of the so-called Collins Bridge. The mill has been standing within the memory of those now about 70 years old, but has not been operated, so far as I can learn, within the memory of any now living.

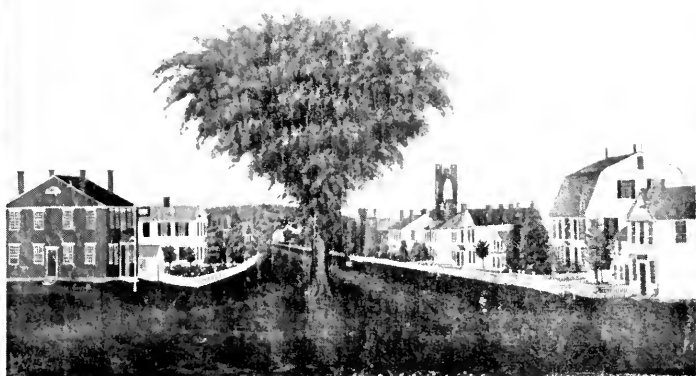
The historic elm on the Green planted in 1763, standing between the Charles Post place and W. S. Hewitt's was cut down in 1904, as owing to the decay of age it was regarded as unsafe, (though, to my mind, it might otherwise have stood perhaps 50 years longer), and a young elm planted in its place with exercises appropriate to the occasion, in part commemorative of the old tree.

Among the leading citizens of the town during the 19th century were the Hon. Sylvester Gilbert who is said to have represented the town in the legislature 30 or more years consecutively, and a member of Congress-



Governor John S. Peters  
1772-1858.

GOV. PETERS RESIDENCE  
BUILT 1806



SOUTH VIEW FROM HEBRON GREEN.  
From Painting by Reuben Rowley, 1830.



House of Representatives, in 1818 and 1819. It was largely through his influence, it is claimed, that the proceeds of the sale of Connecticut's Western Reserve lands were constituted the Connecticut Common School Fund.

Another prominent citizen and native of Hebron was Dr. John S. Peters, in the early part of the century the town's leading physician. He was for many years town clerk, was prominent in town affairs and always manifested a deep interest in the town's welfare. He was Lieutenant Governor of the State from 1827 to 1831 and Governor from 1831 to 1833.

One of our most noted men in some respects, but not a native of Hebron, but for some years a resident, was Lorenzo Dow, a very eccentric widely known and noted traveling Methodist preacher, who preached salvation for all rather than for a select few, as he implied that some denominations were preaching. His travels carried him through nearly all the then settled parts of the country. He also preached in England and Ireland.

The physicians during the century were Dr. Dan. Arnold, I think from the 18th century, but I think not much in practice at the 19th century's commencement. Dr. John S. Peters, mentioned above, from 1797 to 1834. Dr. Orrin C. White from 1830 to 1866 or 1867, Dr. Elijah A. Woodward from 1844 to 1855, Dr. Adam Craig from 1854 to 1863, from 1863 to April, 1864, Dr. Stephen Pomeroy, and from April, 1864, Dr. Cyrus H. Pendleton. In addition to Pomeroy the physicians who were here for short periods were Dr. Samuel Simons from 1816 to 1821, Dr. Gaylord Welles from 1818 to 1820, Dr. Charles Dowse from 1834 to 1837, Dr. Wm. L. M. Brown a year or two, about 1870.

The decline of the town in population and wealth began probably near 75 years ago. The population by the census of 1800 before the incorporation of Marlborough was 2,256, by that of 1810, after a part of its territory was taken to form Marlborough 2,002, by that of 1820, 2,094. In 1830 its population was 1,937, in 1840, 1,726, in 1850 after a part of the town was taken to form Andover, 1,345, in 1860, 1,425, in 1870, 1,279, in 1880, 1,243, in 1890, 1,039, and in 1900, 1,016. For the last 50 years or more manufacturing has been gradually leaving the town, till now the business of the town is almost entirely agriculture.

Our town has suffered and is still suffering from the emigration of our young people to the west, and to centers of population, and by too many of them preferring almost any other business to agriculture. For the past 50 years we have educated our young people to a greater extent than previously, and to too great an extent for the town's welfare we have educated them away from us. They have been encouraged to think agriculture not only a somewhat poor and ignoble business, but also disreputable for one with sufficient education for a business career, or a profession; and as a result those we have lost have been the most enterprising and promising.

Many family names more or less numerous in the town's early history are no longer met with on the town's records; the homes they occupied abandoned, or added to the farms of adjoining proprietors, or purchased by those of foreign birth, Irish, Germans, and latterly Hebrews. I can't help regretting to see so many of our young people seeming to think of the place of their nativity in the country, as only a good place to get away from. What the end will be, who knows? But let us hope for the best, There seems to be some indications of better things.

After a band selection Miss Susan B. Pendleton, a graduate of the Willimantic Normal School and a daughter of Dr. C. H.

Pendleton, the historian of the second hundred years, read the anniversary poem, which she had composed for the occasion. It was one of the most charmingly conceived literary features of the celebration and received repeated applause.

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## HEBRON.

BY MISS SUSAN B. PENDLETON

The silence lay o'er vale and hill,  
The virgin woods were very still;  
No sound, no voice of man was heard,  
Only the west winds gently stirred  
The treetops fair, in sunlight steeped,  
And circling wild birds screamed and dipped.  
Within that forest depth the bear,  
The timid fawn, the antlered deer,  
The wolf and panther found a home,  
And furtive through its paths would roam.  
And sometimes to its beauteous brooks  
And ponds, in leaf hid, lonely nooks,  
By fragrant shores, the red men came,  
Seeking their prey of fish and game.  
Then rose their shrill, exultant yells,  
As, leaping through the echoing dells,  
They bore, with wild and savage grace,  
The hard won trophies of the chase.

Two hundred years—a little more—  
'Twas wilderness from shore to shore;  
A lonely land of silent dreams,  
How very long ago it seems;  
And yet, the lives of two old men  
Could almost span the time since when  
The white men came—so runs the tale—  
Pushing their way with blazed trail,  
To make them in the wilderness  
Homes which they prayed that God might bless.  
"Hebron," they called it, resting here  
With thankful hearts and humble prayer.  
And so there grew, and so there throve,  
The little village of their love;  
Its church spires pointed to the sky,  
Its prayers and hymns arose on high,  
Its youths and maidens grew apace  
In godly love and pious grace.  
And it was not unknown to fame;  
Learned judges, doctors, gave the name  
Of Hebron, influence and weight  
As well through nation as in state.



Oh! Hebron! still for thee we hold  
A love as dear as theirs of old,  
Though progress, in the years that fly,  
Has seemed to turn and pass thee by.  
Hebron! how many a heart has stirred,  
What eyes have moistened at that word;  
How doth the very name suggest  
Comfort and kindliness and rest,  
Home folks and homely, pleasant cheer,  
Associations, old and dear.  
A little, fair, sequestered town,  
Upon its hill side nestled down—  
A little town, it sometimes seems,  
That softly sleeps, and gently dreams,  
So quiet are its nights and days,  
So indolent its shaded ways.

A brook there is all children know,  
Upon whose banks the wild flowers grow;  
A brook that from its hill runs down,  
And wanders, wanders, past the town.  
Delays to turn the miller's wheel,  
Fretting its rocky banks a deal;  
And as it glides and gleams along,  
Still sings its low, unceasing song,  
Whose burden seems, now swift, now slow,  
"I want to go, I want to go;"  
Forever murmuring on its way,  
"I will not stay, I will not stay."

Oh, eager, hurrying, restless brook!  
Young eyes there are on you that look;  
Young wistful souls, that sometimes say,  
"We, too, would fare as far away—  
To wondrous cities, dim and grand,  
Which seem a shining fairyland,  
Where dreams come true, and shadow-free,  
The heart's desire is brought to be.  
You find, oh, brooklet, what you seek;  
I know, I know, you find the creek.  
You find the river and the sea;  
And should I follow, follow free,  
Ah! who can tell what waits me there,  
Of fame, of fortune kind and fair,  
What dreams, what longing and what hope,  
What fuller life, what richer scope!"  
So, following their restless wills,  
They leave the town among the hills  
For the wide world that lures away.  
They want to go. They will not stay.

And many find that which they seek,  
As finds the rivulet the creek,  
The river and the shining sea;  
Bright hopes and longings brought to be—  
Have gained them joy and wealth and fame

Have won a proud and honored name.  
Yet ever, as in rainbow chase,  
Perhaps have missed some subtle grace,  
Some secret yearning unattained,  
Which might be sought, but never gained.  
And some have toiled through weary years.  
Have sown in grief and reaped in tears;  
Perhaps through failure learned to press  
Toward something better than success.  
And some among the martyred slain,  
On bloody battlefields have lain.  
Yet others listening to the voice  
That calls away, made milder choice,  
Listened, and listening, doubtless yearned,  
But back to the old home have turned.  
"Homekeeping hearts are happiest."  
And this is home, and peace and rest.

And here and there, on quiet street,  
Dwell, unaffectedly and sweet  
Such lovely, all but sinless souls,  
Dear saints, who lack but aureoles;  
Saint Lucy, young at ninety five,  
Serene, and glad to be alive;  
Saint Annis, good as beaten gold,  
Loved and revered by young and old.

And some who listened to the call  
Of that far world—not all, not all —  
But some of them—are here to-day,  
To meet again with us who stay;  
To wander through the village street,  
Old paths to tread, old friends to greet;  
To seek, with mingled joy and pain,  
Old dear, familiar ways again.

Those lips we touched, those hands we pressed,  
Our dearest, truest and our best,  
Whose faces we shall see no more  
Until we gain another shore,—  
Those faces that we ne'er forget,  
Perhaps, unseen, are with us yet;  
Are looking on, with loving eye—  
Not from some faint and far off sky,  
Not from some lonely realm, apart,  
But mingling with us, heart to heart;  
And let us think of them again  
With hallowed joy and not with pain.  
Take happily our holiday;  
Let love and joy and mirth hold sway;  
It may be Heaven, with all its bliss,  
Is not so different from this;  
Perhaps to-day, at least, we see  
Faint visions of its joys to be.

Dear, little, good, old Hebron town,  
Forever keep thy fair renown;  
Thy quiet charm forever hold,  
And be thou steadfast as of old  
In love of God and right—Ah, yes!  
Better the lonely wilderness,  
Better the wild beasts prowling yet,  
Than that thy growing young forget  
The old time reverence and love  
For fellow men. For God above.

And welcome, friends from far and near!  
We're glad to see you, glad you're here;  
To hear you speak, to see you smile,  
If only for a little while.  
We're glad to see you, very glad,  
And should the parting make us sad,  
Why, come again! To the Old Home,  
Always to hear, "*We're glad you've come!*"

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"Tidings from our Children" were heard, "Marlborough, our elder," by Miss Mary Hall, and "Andover, our younger," by Roger E. Phelps, Esq., each of whom were introduced by the chairman.

## INTRODUCTION OF MISS MARY HALL. of Marlborough.

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It now becomes my pleasure to introduce to you the representative of Hebron's oldest descendant—the Town of Marlborough, and the one who carried the burdens of the Marlborough Centennial in 1903 principally upon her shoulders and who deserves in a large degree the credit of its success. Her affection for the hills and vales of her native place is best portrayed in her own beautiful words spoken at the Marlborough Centennial,—

"I turn my steps this way, now that life's burdens are upon me, with a delight that is too sacred to be spoken, and when the working days are over I expect to see the sun go down behind the Marlborough hills, and await the resurrection morning from its sacred soil with my ancestors."

I take pleasure in introducing to you Miss Mary Hall, "Apostle of Marlborough" and Manager of the Good Will Club of Hartford.

### MISS HALL'S ADDRESS.

Mr. Chairman, Ladies and Gentlemen:

The ecclesiastical society of Marlborough was thoroughly aroused over the matter of incorporation as a town 105 years ago this August. For twenty years she had been asking the General Assembly to grant her request for incorporation and had been refused. But the people who had had the persistence to keep at the work of building a meeting house for 54 years, having just finished it, and being about to settle a new minister, were not easily discouraged. They tried again and won.

The long and tedious struggle for incorporation being now over, a town meeting was called and officers elected, and the town started out prosperous and well pleased with its new conditions.

The ecclesiastical society was made up of some of the best blood in the colony. They built for themselves very handsome houses and lived in a style unknown to the town since that time. Among those foremost in all matters pertaining to church and society were Epaphras and Ichabod Lord, sons of Richard Lord, and both graduates of Yale College. Their mother, then the wife of the Rev. Timothy Woodbridge of Hartford, had, with others, made large purchases of lands in what was then a part of Colchester (later set off to Marlborough) and turned these lands over to these two sons with the expectation that some day a flourishing town might materialize.

The Hebron section was represented by William Buell, senior, who was early active in the new society, and was foremost in the activities of town incorporation.

The Glastonbury section was equally active, but had too many burdens imposed upon it by its home town to be of much service to Marlborough.

The part which Hebron played in giving prompt consent to the separation from the mother town and church has always commanded my highest regard, Hebron standing first as to an ideal motherhood among the three towns from which the territory of the town of Marlborough was gathered. She was an ideal mother in many ways, having the child's interest at heart; gladly bidding the petitioning taxpayers take up their new duties and try their own wings in the matter of town government.

I must be excused for calling attention to my personal interest in Hebron. My grandfather, Ezra Hall, as well as his wife, were born here, and their homestead sites and those of their fathers are still points of interest with me. They were both residents of Hebron until after the incorporation of Marlborough, and remained so until their marriage in 1808. My grandfather began purchasing land in Marlborough in 1806, three years after the incorporation of the town, and took his bride to the little home he had purchased on the banks of the Ungushet, or Blackledge river. Here he added to his holdings a lumber mill, which these same waters supplied with power. Here my father, Gustavus Ezra Hall, their only child, was born, and here my father took his bride, and here we, his children, were born, all on Joshua's former holdings. Our play days and our work days of childhood were all passed in the valley of the Ungushet. And one of my first lessons in town lines was given me by my father on my first trip to Hebron with him, the heap of stones being pointed out.

I am glad to greet you personally because of this; and may I add that the tory blood in my veins adds a tie and a greeting. For many years Marlborough was a child to be proud of. Her lake Turramuggus was not only a gem in its emerald setting of wooded hills, but its waters were utilized in propelling the machinery of two large cotton mills, the number of operatives exceeding the present population of the town. Upon its principal river—Blackledge—a considerable lumber and grain business was carried on, while on other streams lumber and other mills were in operation. The homes were substantially built, and church and school matters were carefully and conscientiously looked after.

For a century, Marlborough as a society and a town, gave promise of becoming one of the many flourishing towns of the state. Her natural attractions were many. Her soil responded quickly to cultivation, and her altitude made long life possible.

Marlborough greets you to-day from its ancient cemetery where rests the sacred dust of its founders,—from the silence of the old homesteads, now in ashes, or owned or leveled by the hand of the foreigner, whose utter disregard for our local history is seen on every hand—from her wooded hilltops and once broad sweep of meadows—from her lake Turramuggus, still beautiful, with few marks of age—from her Ungushet waters, now nearly lost in the tangled growth of briars and weeds—from her picturesque Tuhi rock, which old Tuhi might have difficulty in finding to-day—and from her empty schoolhouses and churches. The names of her founders have disappeared or are disappearing.

We, the descendants of former residents of Marlborough, though few in number, and with blood diluted, are glad to-day to greet you and rejoice with you on this 200th birthday anniversary.

I cannot resist the temptation to voice the lines of Oliver Wendell Holmes in "Old Ironsides", which have been passing through my mind since entering Marlborough for my vacation this summer as I have looked about the town, as expressing my feeling of despair for dear old Marl-

borough—about which all the memories of my childhood cluster:

“Nail to the mast her holy flag,  
Set every threadbare sail,  
And give her to the God of storms,  
The lightning and the gale.”

## INTRODUCTION OF ROGER E. PHELPS, Of Andover.

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It is eminently fitting that we now hear from a representative from Andover—which was a part of Hebron until 1848. Mr. Roger E. Phelps, of Andover, is a descendant in the 7th generation from Lieutenant Timothy Phelps, one of the first settlers, and a member of one of the oldest and most highly respected families of Hebron. His great-grandfather was a Lieutenant at the time of the Lexington alarm in the Revolutionary War.

I present to you Mr. Phelps.

### ADDRESS OF R. E. PHELPS.

Mr. Chairman, Ladies and Gentlemen:

It is a pleasure, and I esteem it a privilege and honor as well, as a native of the town of Hebron and a descendant of one of the early settlers of the town, to participate in the festivities of this occasion.

Four of my forefathers on the paternal side were residents of Hebron, and the earlier years of my life were passed here. My residence now is in the part of Andover which formerly belonged to Hebron.

As I have been requested to give a brief history of Andover since its incorporation as a town, I have collected a few items from records in the town.

I find the Andover Society was incorporated in 1747, and the church was organized Feb., 1749. The first church edifice began to be used in 1752.

Dr. Samuel Lockwood was pastor from 1748 until 1791; Rev. Royal Tyler from 1792-1817; Rev. Augustus Collins from 1818-1827; Rev. Alpha Miller, 1829-1851; Rev. John R. Freeman was ordained and installed June 24, 1856. His pastorate closed in 1865. Rev Samuel Ingraham supplied from June, 1868 to March, 1871; was ordained in Andover, June, 1869. Rev. S. G. W. Rankin of Glastonbury supplied the pulpit from 1871-1873. For several years the pulpit was supplied by students of theological seminaries and others. Rev. E. W. Merritt was pastor from 1888-1892; Rev. G. A. Curtis from Jan., 1893-1896; Rev. Oliver Brown five years from Sept., 1896; Rev. Wm. N. Noyes from Jan., 1902-July, 1903. Rev. Wm. M. Weeks from July, 1904-Aug., 1907. The present Congregational Church was dedicated Oct. 28, 1833.

On March 14, 1826, at a council of Baptist Churches including churches of Lebanon, Mansfield and Manchester, a request was made by the branch of the church in Tolland to be constituted a church of Christ. The council voted to fellowship said branch as a church of Christ.

The Baptist Church in Andover was built in 1831. Pastors of the society and church are Wm. Bentley, Simon Shailer, Chester Tilden, Albert G. Palmer, Wm. Bowen, J. B. Ballard, Ebenezer Loomis, John M.

Hunt, Charles W. Potter, A. A. Robinson, George Mixter, Roswell G. Lamb, Urijah Underwood, Watson A. Worthington, B. F. Chapman, A. J. Harrington, Darius Stoddard, M. Kinne, Alfred Gates, David Avery, D. S. Hawley, Andrew S. Lovell, Thomas Dowling, F. Bestor, Hiram A. Morgan, J. A. Bailey, John G. Ware, Charles Willett, J. W. Searll, B. J. Savage, Charles N. Nichols, Julius B. Robinson, F. J. Coops and Edgar T. Hatfield, now in charge.

The Andover Library was established in 1888 by donations of Thos. E. Porter, Henry C. Robinson and others, and was made a free public library by vote of the town a few years later. It now contains about 3,000 volumes.

A grange was organized in 1888 and has at this time about 50 members.

Consolidation of schools was voted Oct. 8, 1888.

The Andover Creamery Association was formed in 1886. On Oct. 10, 1887, cream gathering commenced on three routes that extend into all adjoining towns.

A paper mill was erected in 1889 by Frederick Case of Manchester. The plant was enlarged during the last year by the addition of another building.

A town hall was built in 1892 and a schoolhouse in 1903, for accommodation of two schools.

There are three stores in Andover kept respectively, by F. A. Sackett who is town clerk and treasurer and judge of the Andover Probate District, Lucius D. Post, postmaster, and Addison Frink who is also proprietor of the hotel.

Grain, flour, etc., is sold at the mill known as Bingham's Mill, where custom grinding is done, Fred Olds, proprietor.

Mr. E. H. Cook has recently erected a new building for better accommodation in his printing business.

Mail is taken from the Andover post office for distribution, on two routes that extend into adjoining towns.

The old cemetery known as the Townsend Burying Ground has lately been enlarged by addition of 2 1-2 acres

Andover has been represented in the legislature by Gurley Phelps, Adonijah White, Wm. Dorrance, Horace Jones, John Perkins, Alfred N. Fitch, Eleazar White, Wm. W. Strong, Benjamin Sprague, Daniel P. Sprague, Norman Loomis, Edwin C. Bolles, Thomas R. Jones, Milo N. Loomis, Orrin A. Lincoln, Wm. B. Kingsbury, Alfred Bishop, James H. Marsh, Geo. W. Webster, Andrew Phelps, John S. Topliff, Jasper A. Fitch, Walter Abbey, Walter Bishop, Daniel M. Burnap, Myron P. Yeomans, Eli H. Perkins, Bissell E. Post, Roger E. Phelps, Wm. C. Walker, Elliot P. Skinner, Erastus D. Post, S. Henry Daggett, Asahel P. Lathrop, Charles F. Lincoln, Charles B. Perkins, Wm. A. Brown, Wm. C. White, Henry G. Dorrance, Charles L. Backus, Albert H. Lyman, Edgar D. White, Henry F. Standish, Edwin L. Hutchinson, Wm. S. Bishop, Selah A. Burnham.

Daniel P. Sprague, Wm. Dorrance and Wm. B. Sprague of Andover have been members of the senate.

Gurley Phelps, Wm. W. Strong, Andrew Phelps, Wm. B. Sprague and Fred A. Sackett have held the office of Probate Judge for the district of Andover.

My recollection goes back to what may be termed the business days of Hebron; when the furnace and factories in the lower part of the town were in operation; when we had the tanner, the tailor, the hatter, the cooper, the cabinet maker; the butcher, the baker, the candlestick maker, and none of them gone to the fair. There were not many fairs in those



days, but I remember there was a cattle show on this very spot, more than sixty years ago it must have been. There were some fine oxen, a few shoats, and some South Down sheep. Bissell E. Post of Gilead was one of the exhibitors. Mr. Post is now a resident of Andover, but I see him here to-day bearing easily the weight of ninety years.

In that building on the corner just across the street, where Major Post kept store, my first boots were made. They were of oak tan leather and there was no shoddy in them. In those days boys remembered their first pair of boots if they had any. Some of them poked snow out of their shoes until grown to manhood. I speak of those boots in order to introduce the name of the maker Henry H. Fitch, uncle of J. A. Fitch of Manchester and Asa Fitch of Hartford. Mr. Fitch removed to Hartford and there filled positions of honor and responsibility.

I would mention also John M. Way, father of our worthy chairman; Flavius A. Brown, Lucius J. Hendee, Alonzo W. Birge of Andover and Ezra Hall of Marlborough. These and many others from Hebron and adjoining towns have been prominent as business men of Hartford and other cities; many of them went from the shop or the farm and were not equipped with what might be called a liberal education. They had no extra letters affixed to their names, but they did have a good share of natural ability and common sense, something not furnished at Hunt-singer's or Yale. The country has ever been making contributions to the cities by furnishing men of brains and brawn.

As of the Irish there are more in this country than in Ireland, so of the Hebronites and their descendants, there are more outside the town than in the town. Her sons and daughters have gone forth into wider fields of labor. They may be found in all parts from coast to coast, from Alaska to the Philippines. (I notice one of our Alaska boys, Chester Tenant here to-day.) Were they all to be gathered together there would be a number sufficient to form a city. From their ranks could be filled offices of every profession. They could furnish artisans of every trade, children to fill school houses and a governor from either party.

Of the descendants of my grandfather Phelps, but two are living in Hebron, while there are more than a hundred and forty outside the town, some on the Pacific coast and others scattered through the country from Michigan to the Carolinas.

As I have said the cities are deeply indebted to the country, but we must give them some credit if only once in two hundred years they give back some of our boys and girls to help out on such an occasion as this. I believe the great rush to the cities is over, at least in this part of the country. Our cities will undoubtedly grow, but I cannot believe it will be at the expense of the country, as in the past.

As the cities become more and more congested, there will be a corresponding overflow from them to the country. Even now residents of New York and other cities are buying farms and residences in this vicinity.

I believe in time these acres will all be utilized and beautified, and that city and country will so blend, that one will hardly know where one begins and the other ends.

Hebron may become a suburb of some city. Perhaps of Hartford coming via Manchester, or of Willimantic via Columbia.

We are going at a fast pace. This old fashioned lightning is pretty slow for our use, but I suppose we will have to jog along with it unless our neighbors over in Mars send us something that will serve our purpose better.

This is a great day for Hebron! The cloudless sky, the large number

present, the enlivening music, the distinguished visitors who have taken part in the interesting exercises to which we have listened, conspire to make it a day long to be remembered.

Never before was such a throng assembled on this Green! Never before did the people of the town, meet so many friends and acquaintances from distant and neighboring towns.

To-day as we listen to the historians of the town, and as we meet and greet our friends of bygone days, our thoughts are of those who have acted their part upon the stage of life and passed from earthly scenes away.

Those forms once animate that moved upon these streets and in the dwellings of this town are gone from view. Their dust is enshrined in these hills and valleys; and in contemplation of their silent abodes we may say with the poet:

“Some mute inglorious Milton here may rest;  
Some Cromwell, guiltless of his country's blood”.

“Full many a gem, of purest ray serene,  
The dark, unfathomed caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air”.

If their names are not inscribed upon the scroll of fame, from their worthy deeds their self-sacrificing lives and parental care, comes the inspiration that prompts us to gather here to-day to honor and reverence their names, and to preserve and perpetuate the memory of their lives.

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Five minute speeches from our sons abroad were then called for and responses were made by Bissell E. Post, Mrs. Anna E. Marsh and Edgar D. White of Andover, Clair S. Hutchinson of Hartford, Dr. Charles J. Douglas and Mrs. Ida A. Douglas of Boston, Mrs. Kate T. Way, Mrs. Minnie Sumner Preston, of Lincoln, Neb. and others.

The audience then joined in singing “My Country 'Tis of Thee” and the benediction was pronounced by the Rev. Samuel Hart, in the absence of Rev. Mr. Fitzgerald, who was assigned to that duty.

During the entire day opportunity was taken for a renewal of old friendships by many who had not met for years, and especially during the closing hours of the exercises and while the visitors were preparing to depart. As the sun declined, the Committee on Transportation was again taxed to its utmost to provide conveyance to the railroad for the parting guests, but all were safely deposited at the station in time for the last train.

In the evening a reception was held at the old Arnold home-

stead, now owned by a descendant, Miss Caroline E. Kellogg, who kindly opened her home to the public. The hostess and her brother, Mr. D. Arnold Kellogg, were assisted in receiving by first selectman Edwin T. Smith and Mrs. Smith, and Chairman Way. The old mansion was quaintly decorated with antique furnishings and the occasion was one of the most pleasant occurrences of the week. A large number partook of the hospitalities, many old acquaintances were renewed and new ones made, an orchestra was in attendance and a collation served by the ladies. The charm of this reception, practically closing the festivities of the week, made all the participants feel that the second century of the old town had closed in a satisfactory manner, and the third had begun most propitiously.

A heavy rain accompanied with a high wind prevailed on Wednesday, spoiling many plans for the enjoyment of the day, but in the evening the young people presented the drama "Valley Farm" at the town hall, which was very much enjoyed.

On Thursday, owing to the storm of the day previous and the cool weather following, the proposed picnic at the North Pond was omitted and in the evening the young people repeated the entertainment of the evening previous.

#### AND NOW

"The Bicentennial observances being over, we turn  
from  
rehearsing the history of the past  
to  
the making of the history of the future."



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1919. 12. 23. 11. 13.













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